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THE POPES OF ROME.

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THE

POPES OF ROME:

FROM THE EARLIEST TIMES TO

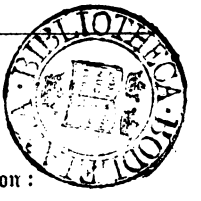
PIUS IX., A.D. 1870.

WITH AN

HISTORICAL SKETCH OF THE RISE AND PROGRESS OF THE PAPAL POWER, AND THE PROCEEDINGS OF THE ŒCUMENICAL COUNCIL OF TRENT.

By WILLIAM TAYLER, Esq., F.S.A., F.S.S.

Author of "The History of Taxation in England," &c.



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AUTHOR'S PREFACE.

THE History of the Popes and the rise and progress of the Pontifical Power, from its comparatively humble origin to the present time, is one of the greatest importance, and of European interest.

The records of the various events in which the Popes have played so prominent a part in past ages, as well as in the present day, are dispersed over many volumes, principally to be found in the learned libraries of the Continent, as at Rome, Bologna, Berlin, Vienna, and many other cities of ancient fame; they contain works on subjects of the deepest interest both to the lay and religious world, as well as to the spiritual welfare of many nations and peoples: and although the enlightened state of society and the settled condition of kingdoms, may lead to the firm conviction that the destinies of nations can never more be governed by the ecclesiastical power of Rome, yet the great question now pending before the Œcumenical Council in that city, seeking as it does supremacy and infallibility, necessarily awakens the careful consideration and earnest attention of all thinking men, to enable them to ascertain if there is any ground or authority whatever, since the foundation of the primitive Church, for the assumptions now put forth by the hierarchy of Rome.

To many thousands who have no opportunity of research into the important and interesting periods of the Papacy, which has

THE POPES OF ROME.

THE POPES OF ROME.

I.

HISTORICAL ACCOUNT OF THE RISE AND PROGRESS OF THE PAPAL POWER.

THE spiritual and temporal origin and formation of the sovereignty called the Papal States and See of Rome is one of the most surprising and intricate subjects of modern times, emerging, as it did, from the heathen and pagan world into the bright light of Christianity.

The founder of the See of Rome and the Chair of St. Peter is stated, by ancient tradition and the tenets of the Roman Church, to have been the Apostle St. Peter himself—in the time of his Divine Master, a poor fisherman on the borders of the Lake of Gennesareth, and a humble follower and teacher of His divine precepts, till his death by martyrdom, at Rome, A.D. 66. In him no ambition or desire of worldly splendour had existence, and his acts were solely for God's work and man's salvation.

The rise and progress of the Papacy from its commencement, gradual progression, acquisition of temporal influence, and assumed power over the minds, bodies, and estates of mankind, and the fabric raised on the apostolic beginning, must ever be a subject of the greatest interest.

With this view it will be the object of the following pages to show, in an impartial and candid spirit, by what gradations and steps the Bishops of Rome,—for it was not till long after the foundation of the See that they were styled Popes,—raised themselves from this primitive condition of spiritual ascendency to become masters of the Christian world, by what means they superadded to this structure, and acquired their temporal possessions, till they became sovereign princes and a ruling power among the States of Christendom—to trace this progression to the plenitude of splendour which they maintained in the 14th and 15th centuries and the decline and decadence of this power, which took place towards the close of the last century and the commencement of the present, dating from the French Revolution and the time of the first Napoleon.

The basis of this claim to spiritual dominion and ecclesiastical jurisdiction, that no Bishops or priesthood could exist or be orthodox except by the authority or sanction of the Pope, was and is, that the Vicar of Jesus Christ, which the Bishops of Rome claim to be, is founded on the words addressed by our Saviour to St. Peter,* and whereby the Popes consider themselves superior to all human power.

To establish the temporal dominion, and subject to it, not only the ignorant, but kings themselves—nay, to prevail upon the princes of the earth to employ their arms, revenues, and interest in promoting a power often derogatory to their own—was a work to be accomplished only by men of superior talents and subtlety, pursuing steadily the great object they constantly had in view, as will appear by the diplomacy of the Popes, Cardinals, and priesthood, who have upheld it for so many centuries.

It must be conceded that no such doctrines were known in the first and purest ages of Christianity; but two things occurred to facilitate in some degree the establishing the spiritual and temporal ascendency, viz., the profound ignorance and superstition of the times, and the astuteness and ability of the clergy.

The first great epoch was the embracing of Christianity by the Emperor Constantine, who made the Christian religion the established worship of the State, A.D. 324. He quitted the City of Rome, the ancient City of the Cæsars, and fixed his capital at Byzantium A.D. 330. Anterior to his time, and for many years preceding, the Roman Empire had been gradually tending to its downfall, and was sunk in the grossest vices and debaucheries, the very mention of which would be shocking to humanity.

Rome then retained its municipal government, had its Senate and assemblies of the people; and the Bishop of Rome, styled "Præsul" in some of the documents of those times, was elected by the joint votes of the clergy, the Senate, and the people, but was not consecrated until the choice was confirmed by the Eastern Emperor; and no mention is made other than that the Bishops of Rome were *heads* of the Church.

The See of Rome, even at this time, however, enjoyed large revenues and benefices, the gifts of various Emperors, besides the bequests of private persons and the alms of the pilgrims and other pious individuals.

During the two centuries that the Longobards occupied the greater part of Italy, the Popes,—doubtless through their spiritual influence, and also their personal activity,—were the chief means of preserving Rome (forsaken as it was by the Eastern Emperors)

* St. Matthew, chap. xvi., 18, 19.

from being occupied by them; and this is fully admitted by Manzoni * in his "Discorso sopra alcuni Punti della Storia Longobardica in Italia," in which he combats the party statements of Giannone and other writers who, through a feeling of resentment, had, even in those early times, denounced the encroachments of the Papal See and the ambition of the Pontiffs.

The Pope, in 756, finding himself in difficulties and unable without an army or power to extricate himself from the invasion of Aristolphus, despatched by sea an autographic letter to Pepin, his sons, and the whole Frankish nation, requesting them, in the name of St. Peter, to defend Rome and the Church. By their aid was obtained a peace for the Pope, by which Aristolphus engaged to pay a large sum of money, and not only to restore all that belonged to the Duchy of Rome, but also Ravenna and the Exarchate to the See of St Peter. The Act of Donation of the Exarchate, the Pentapolis, and the town of Commachio, was made by Pepin, which brings us to the commencement of the temporal possessions of the Pontiff; it is also manifest, by the history of these times, that the period of the Carlovingian supremacy was, upon the whole, prosperous for Rome.

This donation was confirmed by Charlemagne, on his assuming the iron crown of Lombardy; and the Pope acknowledged him as Patrician of Rome and his *temporal* superior, which was further confirmed by Pope Leo III., who crowned him at Rome Emperor of the West, with the title of Carolus I. Rome and Ravenna were included within the limits of the new Western Empire, of which Rome was still the nominal capital; and *from that time* the Popes assumed a temporal authority over the City and Duchy of Rome, subordinate, however, to the Emperor of the West as their Suzerain, and they began to coin money with the name of the Pope on one side and that of the Emperor on the other. The Pope was, in fact, a great vassal of the Empire; but his authority was also limited by that of the Senate and the general assemblies of the people and the clergy. The name of the Roman Republic was even occasionally revived.

The Western Emperors had thus made ample donations to the Papal See and laid the foundation of the temporal power, though not of its after assumptions; and the Papacy being the highest object of ambition of those times,—often obtained, as will be seen in the lives of the Pontiffs hereafter given, by the most unworthy means,—and the fountain-head of clerical dignities, Rome in consequence became the resort of numerous applicants, and again assumed the appearance and bustle of a great capital.

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* Manzoni's Tragedy of Adelchi.

The records of these times show that the public peace was often disturbed by factions, especially among the clergy, and many instances of the violences and atrocities committed on those occasions are given under the Pontificate of Leo III.; the heresies and schisms, also, which occurred in the Church, and specially that of the Iconomachi, or Iconoclasts, in the early part of the 8th century, which led to the total separation of Rome from the Eastern Empire, were also causes of animosities and even of wars.

Thus matters concerning the Papacy continued, and in the interval of time, and up to the 13th century, the Roman Pontiffs acquired an immense sway in the Catholic countries of the world, which was much enhanced by the decadence of the German Empire. At this period the Popes were in the height of their supremacy and splendour, they fulminated their commands, they monopolized both spiritual and temporal dominion, and extended the influence of the Papacy over all Christendom. This supremacy, with its complicated mechanism,—to the present day an object of astonishment to the most subtle politicians,—was mainly the work of, and culminated under, Pope Gregory VII.; and he may justly be called the confirmer, if not the creator, of the spiritual and temporal power of the Popedom.

This extraordinary person is said by some to have been the son of a carpenter at Saona in Tuscany, by others to have descended from a Roman family. He had paved the way to his future greatness under the preceding Pontiffs, whose counsels he had directed under the title of Cardinal Hildebrand; and it was he who caused the famous decree during the minority of Henry IV. (of Germany) to be passed, reserving the election of the Pontiffs principally to the cardinals, and converting the elective privileges which the Emperors formerly enjoyed in virtue of their common rights, into a personal favour granted by the Pope and emanating only from the Court of Rome.

At this time the Ecclesiastical States, as well as the greater part of Italy, were subject to the German Emperors; and this astute Pope saw that, in breaking their power of nominating and confirming the Popes, which had always been exercised by them, the latter would no longer be dependent on the Emperors. Another bond of union which connected the clergy with the civil and political orders of society, that of the marriage of priests, was broken through, or rather overthrown, by this Pope—a custom which prevailed at that time over a great part of the West, as it still does in the Greek and Eastern Churches; and priests continued to marry not only in Germany, England, Russia, and the kingdoms of the North, but even in France, Spain, and Italy, notwithstanding the law of celibacy which had been sanctioned by several Councils; and it was carried so far by this Pontiff, who

renewed the law of celibacy, that priests were enjoined to quit their wives * or renounce the sacerdotal order.

This aspiring Pontiff, according to a learned writer of his times, stuck at nothing, he regarded nothing, provided he could attain his object. This Pope is also reputed in the authorities of the times to have made use of false decretals, framed by Isidore at the beginning of the 9th century, to advance the principles he desired to establish, the main object of which was to maintain the power and extend the rights of the Roman See, and to vest in the Popes a jurisdiction then unknown in the Church.

The assumption of this Pontiff was, however, left to be fully brought out on the devoted head of the German Emperor, Henry IV., who enjoyed the rights of sovereignty over Rome and the Pope, but who refusing to appear on his summons to that city, to be adjudged in a dispute with his nobles, the Pope thundered forth one of those awful denunciations of excommunication frequent in those times; and in the name of Almighty God he loaded him with curses, and absolved his subjects from their allegiance, which was afterwards remitted only by the most degrading humiliations.† His efforts at supremacy and material exactions were also exerted over almost every prince and nation, but were met with a reproof by William the Norman, who declined to do homage which he had not promised, or which had ever been done by his predecessors.

Thus gradually did the power of the Papacy grow; and now came another of the means which the Popes employed for the advancement of their new authority—the multiplication of Religious Orders, as before the time of Gregory VII. the only Order known in the West was that of the Benedictines, divided into several families and congregations, [the Order of the Benedictines, the rules of which were prescribed by the Council of Aix-la-Chapelle (817),] just as that of St. Basil was, and still is, the only one practised in the East by the Greek Church. After the time of Gregory VII. a number of new Monastic Orders were encouraged and created, which greatly enlarged the authority of the Popes and priesthood. The Mendicant Orders also took their rise under Innocent III., and loud complaints were raised against their rapacity, immorality, and conduct from all parts of Christendom.

The domains of the Church were likewise much increased at

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* Pope Urban II., one of the immediate successors of Gregory VII., went so far as to recommend to all secular princes to make slaves of such of the priests' wives as lived with their husbands after they had received holy orders.

† Henry crossed the Alps in the middle of winter, to obtain a reconciliation with the Pope, who then resided with the famous Countess Matilda at her castle at Canossa, in the Modenese territory.

this time by the acquisitions of the March of Ancona and the Duchy of Spoleto, as well as by the personal property or patrimony of the Countess Matilda, given by her as a donation, in 1077, to Pope Gregory VII., who is said to have resided with her, and which she renewed in 1102 to Pascal II.; these estates, being afterwards erected into a province, were called and known as the "patrimony of St. Peter."

Pope Gregory was also the promoter of one of the Crusades; and the wealth of the clergy was considerably increased thereby by the endowments which took place, and by the acquisition made by the Church of the immense landed property which the pious owners *sold* on assuming the badge of the cross.

The power which the Popes had usurped in these early times may be judged when we find Popes Urban IV., A.D. 1261, and Clement IV., granted the kingdom of the Two Sicilies to Charles of Anjou, brother of St. Louis; and investiture was given to him by Clement IV., A.D. 1265, and to his descendants, male and female, on condition of their doing *fealty* and *homage* to the Holy See, and presenting him annually with a white riding horse and a tribute of eight million ounces of gold.

It was also at this time that the Popes began to exercise their spiritual authority over Ireland. Henry II., King of England, a descendant of the house of Plantagenet, subdued Ireland and added it to his kingdom in 1172, having previously obtained the sanction of Pope Adrian IV. by a bull in 1155, and undertook, in a formal engagement, to subject the Irish to the jurisdiction of the Holy See and the payment of Peter's pence. It was not, however, till the reign of Queen Elizabeth that the entire reduction of Ireland was accomplished.

The ascendency which had been assumed from the time of Pope Boniface VIII., A.D. 1300 to A.D. 1453, was immense,—their various acts of despotic dealing with the nations and peoples are too numerous to be dealt with or understood in a short Essay, they would form a history that would require many volumes to record; but it was between the end of the 13th and in the 14th century that their greatest power existed, at which period they probably attained their highest power and greatest splendour—they proudly assumed the title of Masters of the World, and asserted that their authority by *divine right* comprehended every other, both spiritual and temporal. Boniface VIII., A.D. 1294—1303, went even further than his predecessors had done. According to him, the secular power was nothing else than a mere emanation from the ecclesiastical; and this double power of the Pope was even made an article of belief and founded on the sacred Scriptures. "God has entrusted," said he, "to St. Peter and his successors two

swords, the one spiritual and the other temporal, the former can be exercised by the Church alone, the other by the secular princes for the service of the Church, and in submission to the will of the Pope. This latter, that is the temporal sword, is subordinate to the former; and all temporal authority necessarily depends on the spiritual, which judges it, whereas God alone can judge the spiritual power. Finally," added he, "it is absolutely indispensable to salvation that every human creature be subject to the Pope of Rome."

Their spiritual power and jurisdiction over the clergy was moreover increased by means of dispensations and appeals, which had multiplied exceedingly since the introduction of the Decretals by Gregory IX. They disposed in the most absolute manner of the dignities and benefices of the Church, and imposed taxes at pleasure on all the clergy. In Christendom they were supported by the authority of the Legates, who resided in the ecclesiastical provinces, and seized with avidity every occasion to extend the power of the Pope. The Legates were strengthened by a vast number of Religious and Mendicant Orders, besides legions of monks dispersed over all the nations.

Nothing is more remarkable than the influence of the Papal authority over the temporalities of princes. We find the Popes interfering in all their quarrels, addressing their commands to all without distinction, enjoining some to lay down their arms, receiving others under their protection, rescinding and annulling their acts and proceedings, summoning them to their court, and acting as arbiters in their disputes.

They also assumed the privilege of legitimating the sons of kings in order to qualify them for the succession; they forbade sovereigns to tax the clergy; they claimed a feudal superiority over all, and exercised it over a great number; they conferred royalty on those who were ambitious of power; they released subjects from their oath of allegiance, dethroned sovereigns at their pleasure, and laid kingdoms and empires under interdict to avenge their own quarrels. We find them disposing of the estates of excommunicated princes as well as those of heretics and their followers, of islands and kingdoms newly discovered, of the property of infidels or schismatics, and even of Catholics who refused to bow before the authority of the Popes.* Such had become the successors of St. Peter.

Thus it is obvious that the Court of Rome, at the time of which

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* Martin V., Nicholas V., and Calixtus II. gave to the Portuguese all the territories which they might discover from the Canaries to the Indies. Adrian IV., who adjudged Ireland to Henry II., in 1155, had claimed that all islands in which Christianity was introduced should belong to St. Peter.

we speak, enjoyed a conspicuous preponderance in the political system of Europe; but these encroachments had become matter of serious consideration to the sovereigns of different nations, and were sought to be limited by the Council of Trent, and from the 14th century began gradually to diminish. Kings and nations, becoming more enlightened, learned to support their rights against the claims of the Popes; and the clergy, who groaned under the weight of this spiritual despotism, joined the secular princes in repressing these abuses and restraining within proper bounds a power which was making incessant aggressions on their just prerogatives.

Among the causes which strongly operated in the downfall of the pontifical authority, may be ranked the excess of the power itself, and the abuses made of it by the Popes—their nepotism and luxury, and the too often issuing those anathemas and interdicts of the Church which rendered them useless and contemptible. A lesson on this point was taught the Pope Boniface, who declaring formally that Philip the Fair, of France, was subject to the Pope, temporally as well as spiritually, and attempting to deprive him of privileges theretofore exercised, Philip ordered the papal bull which contained these extravagant assertions to be burnt, which act was fully confirmed by the States General of his kingdom.

Such also was the course of conduct pursued to the Emperor Louis of Bavaria, a prince of superior merit, who, having incurred the censures of the Church, was loaded with curses and anathemas by Pope Clement VI. The bull of this Christian Bishop on this occasion is worthy of note, couched, as it is, in the severest and almost impious language. "May God," said he, in speaking of the Emperor, "smite him with madness and disease; may Heaven crush him with its thunderbolts; may the wrath of God, and that of St. Peter and St. Paul, fall on him in this world and the next; may the earth swallow him up alive; may his name perish in the first generation, and his memory disappear from the earth; may all the elements conspire against him; may his children, delivered into the hands of his enemies, be massacred before the eyes of their father."

This gross scandal, emanating from the Successor of the Apostles, at length roused the indignation of the princes and States of the Empire, who, by a decree at the Diet of Frankfort in 1338, declared that the Imperial dignity was held only of God, and needed no confirmation by the Pope; and this opened the way to what afterwards followed as a check to the boundless pretensions of the Popes.

Among other events prejudicial to the authority of the Popes,

was the removal of the Pontifical See from Rome to Avignon.* Clement V., Archbishop of Bordeaux, having been advanced to the Papacy A.D. 1305, instead of repairing to Rome, had his coronation celebrated at Lyons, and thence he transferred his residence to Avignon (1309), out of complaisance to Philip the Fair, to whom he owed his elevation; and the successors of this Pope continued their court at Avignon until 1367, when Gregory XI. again removed the See to Rome.

This circumstance, joined to the lapse of nearly seventy years, caused the residence of the Popes at Avignon to be stigmatized by the Italians beyond the Alps (who admitted of no other city than that of Rome for the true capital) under the name of the Babylonish Captivity; and the Popes were left almost without a vestige of territorial authority, which it required all the activity and insidious policy of Alexander VI. and Julius II. to repair. The schisms, also, which rent the Church towards the end of the 14th and beginning of the 15th centuries much impaired the veneration and respect which had been rendered to the Popes.

The great schism which arose from the election of three Popes, one residing at Rome, another at Avignon, and the third, elected by the cardinals who had withdrawn their allegiance, at Pisa,—who all set themselves to work to invent new means of oppressing the people,—almost subverted the discipline of the Church, and exasperated the nations against the Court of Rome. This scandal, which had lasted from 1378 to 1417, was put an end to by the Council of Constance, convoked by the Emperor Sigismund, in 1414, and terminated by the abdication of the Roman Pontiff and the deposition of those of Pisa and Avignon; and it was at this celebrated Council that the maxim of the unity and permanency of Councils was established, as well as their superiority over the Pope in all that pertains to matters of faith, to the extirpation of schism, and to the reformation of the Church, both in its extreme head and in its subordinate members. It is memorable to add, as a cruel close to this council of peace, that the doctrines of John Huss, the Reformer of Bohemia, and a follower of the celebrated Wickliffe, were condemned, and he himself and Jerome of Prague, one of his most zealous partisans, burnt.† And as to the measures (says a learned authority) that were taken at the Council of Constance (afterwards assembled at Basle, Ferrara, and Florence), for effecting the reformation of the Church, they practically ended in *nothing*, but

* The city of Avignon was sold in 1348 by Joan I., Queen of Naples and Countess of Provence, to Clement VI.

† The Hussite war, one of the most sanguinary which the spirit of fanaticism and intolerance ever excited, and which lasted for several years, was occasioned by the followers of John Huss refusing to acknowledge the Emperor Sigismund as King of Bohemia after the decease of Wenceslaws, his brother (1418) he having caused the martyrdom of their leaders.

it nevertheless tended to limit the exorbitant power of the Roman Pontiffs, by giving sanction to the principle which establishes the superiority of general Councils over the Pope.

The revolution which happened in the 15th century entirely changed the face of Europe. The *belles lettres* and the fine arts revived with new splendour after the downfall of the Greek Empire; the Grecian literati had fled into Italy, and were protected by the family of the Medicis at Florence; and from Italy the study of the ancient arts and a more refined philosophy passed into the other States of Europe. A revolution not less important is that which took place in religion about the beginning of the 16th century.

The abuses which disgraced the Court of Rome, the excess of the power and the depravity of the morals of the clergy, had excited a very general discontent. The common notion was, that a reformation could be legally accomplished by the General Councils convoked by the authority of the Popes; but the unsuccessful results of the Councils of Constance and Basle had taught the people that, in order to obtain redress for the abuses complained of, and restrain the exorbitant power of the clergy, they ought to reject the infallibility of the Pope as well as that of General Councils, and admit no other authority in ecclesiastical matters than that of the sacred Scriptures.

The immediate cause of this change of religion was the enormous abuse of indulgences. Pope Leo X., A.D. 1513—1521, having exhausted the treasury of the Church by his luxury and extravagance, had recourse to the expedient of indulgences, which several of his predecessors had done as a means of recruiting their finances. The purchasers of these indulgences obtained absolution of their sins, and exemption from the pains of purgatory after death; and offices for the sale of indulgences were established in all the different States of Europe.

This was also one of the primary causes of the Reformation promulgated by Luther, Zuingle, and Calvin, whose followers were called Protestants from the protest they had made against the decrees of the Diet of Spire in 1529, which forbade them to make any innovations in religion; but in defiance of which they never ceased to preach (notwithstanding the bull launched against Luther by Pope Leo X.) and to denounce various dogmas and institutions of the Romish Church, such as monastic vows, the celibacy of the priests, and the supremacy of the Pope; which new opinions were received with enthusiasm throughout a great part of Europe.

This entire disruption of the Roman Catholic faith occasioned great bitterness, and it was deemed that a General Council alone could reconcile or ameliorate these rivalries. The Protestants demanded an uncontrolled liberty for the Council; they wished it to

be assembled in one of the cities of the Empire, and that their divines should have a voice and a seat at its meetings. The Pope was to submit to its authority, and all matters should there be decided according to the rule of the sacred Scriptures. These terms were by no means agreeable to the Roman ecclesiastical hierarchy; and Paul III., in 1557, summoned a Council at Mantua, and another at Vicenza in 1558, both of which were ineffectual, as well as the reform in the Court of Rome proposed by that Pontiff; but it was at last resolved, at the instance of the Catholic princes, to convoke the Council of Trent.

The opening of this famous Council took place in 1545, but met with many interruptions, until Pope Julius III., the successor of Paul, revived it; but in consequence of the wars then prevailing between the Elector of Saxony and the Emperor, it was prorogued, in its sixteenth session, for two years, and at length, in 1560, was summoned by Pius IV. to meet for the third and last time at Trent.

In this Council matters were not treated in the same way as they had been at Constance and Basle, where each nation deliberated separately, and then gave their suffrage in common, so that the general decision was taken according to the votes of different nations.

This form of deliberation was not palatable to the Court of Rome, who, in order to gain a preponderance in the assembly, thought proper to decide by a majority of the votes of every individual member of the Council. The Protestant princes rejected entirely the authority of this Council and its decisions, which were even condemned by several of the Catholic sovereigns; and in France, more especially, it was never formally published.

The Reformation in England began, as is well known, in the time of Henry VIII., who, after writing a treatise for which he was approved by the Pope, and styled "Defender of the Faith," installed himself as supreme head of the English Church (1534); he also suppressed the convents and monasteries, and their revenues were confiscated to the Crown (1536—1539). His son, Edward VI., introduced pure Calvinism, or Presbyterianism, which succumbed on the accession of Mary, who restored the Catholic religion (1553), and received the Legate of the Pope in England, inflicting during her time great cruelties on the Protestants, but, reigning only five years, was succeeded by Elizabeth, who once more abrogated the authority of the Pope, and claimed to herself the supreme administration, both spiritual and temporal, within her kingdom; which power has ever since existed.

The Kingdom of Denmark deserves a place in the various vicissitudes by which the freedom of the Protestant faith and worship

became rooted and established. The Reformation of religion took place in Denmark in the reign of Frederick I., the successor of Christian II. That prince employed an eloquent preacher, John Tausen, and several other disciples of Luther, to promulgate the Protestant doctrines in his kingdom. In a Diet held at Odensee (1527) the king made a public profession of the new faith; and in spite of the remonstrance of the Bishops, he passed a decree in virtue of which liberty of conscience was established and permission granted to the priests and monks to marry. These articles were renewed in another Diet assembled at Copenhagen (1530), where the king ratified the confession of faith presented to him by the Protestant ministers, similar to what had taken place the same year at the Diet of Augsburg.

This illustration of the intensity of the belief of Protestant principles was fully tested and exemplified. The Bishops of that kingdom had done everything to stop the progress of the Reformation. The king, desirous of annihilating their temporal power, concerted with the principal nobility to have all the Bishops in the kingdom arrested; and having then assembled a meeting of the States at Copenhagen, he abolished Episcopacy and suppressed the public exercise of the Catholic religion; and the revenues of the clergy were appropriated to the support of the ministers of religion, public schools, and the poor. The monks and nuns were left at liberty either to quit their convents or remain there during their lives. The Bishops were replaced by Superintendents, the nomination of whom was vested in the king, while each congregation retained the privilege of choosing its own pastors.

In Sweden, also, at the close of the 16th century, where the power of the Church and its vast temporal possessions had long been a source of oppression, the Reformation of religion at this time occupied every mind. Gustavus, who was not merely the liberator, but the restorer of his country, and who substituted diets composed of the different orders of the State, did everything in his power to accelerate the progress of the Reformation in his kingdom. The Prelates were excluded from the Senate; the ties that bound them to the Court of Rome were broken; and they were enjoined henceforth to demand confirmation from the king, and not from the Pope.

It would be a disgrace to humanity to place in detail the horrors which have been perpetrated in the name of Religion; but in passing in review the phases which the intolerance of the Church has exercised in the progress of time, the fearful exodus which took place in Bohemia, must be noticed, where the new doctrines, as they were called, had met with almost universal reception, since the religious system of the Hussites had been promulgated, and Pro-

testantism, under the reign of the mild and tolerant Maximilian II., had made its way into Bohemia. Rudolph II., his son, was obliged, at the Diet of Prague, in 1609, to renew what was called "Letters of Majesty," which were in effect grants of free exercise of worship.

The different interpretations of these Letters were the cause of what is known in history as the Thirty Years' War; and Ferdinand, who had gained the crown of Bohemia, refused the rights granted to the Protestants of the free exercise of their worship under these Letters of Majesty; and the most iniquitous means were employed to bring back the Protestants to the pale of the Catholic Church.

Laws the most atrocious were published against them, and he even went so far as to deny them the liberty of making testaments or contracting legal marriages. All their ministers, without exception, were banished the kingdom; and at length, by an edict in 1607, all Protestants who persisted in their opinions were required to quit the kingdom within six months. The consequence of which was, that thirty thousand of the best families in the kingdom, of whom 185 were nobility, abandoned Bohemia, transporting their talents and their industry to the neighbouring States, such as Saxony, Brandenburg, Prussia, &c.

The 16th century, which, as we have seen, produced great changes and mighty events in religion in Europe, also underwent a great change in its political system, which was principally achieved by the two great statesmen, Cardinals Richelieu and Mazarin; and France, under Louis XIV., became the dominant power, which,—this historical account of events being more especially devoted to the acts and progress of the Popedom,—it is only necessary cursorily to glance at, as leading to events in connection with the Roman Church.

It was during the reign of Louis XIV. that he undertook to extirpate Calvinism in France; incensed against Protestantism, he circumscribed, by repeated declarations, the privileges which they enjoyed in virtue of former edicts. At last Louis went so far as to send, immediately after the truce of Ratisbon (1684), dragoons over all France, to endeavour, as was said, to convert the Protestants by *gentle compulsion.*

This measure was next followed by the famous edict of 1685, which revoked that of Nantes, published in 1598, and that of Nismes, in 1629.

All exercise of the Protestant religion, all assemblies for worship, even in their houses, were forbidden to the Protestants, under pain of imprisonment and confiscation of goods. Their churches were ordered to be demolished. Parents were enjoined to have their children baptized by the Catholic clergy, and to bring them

up in the religion of the State. The ministers were banished, and the other Protestants were forbidden to depart their country, under pain of the galleys for men, and imprisonment and confiscation for women.

The rigour of these prohibitions did not, however, prevent a vast multitude of the French Protestants from removing to foreign countries; and these unhappy victims found a welcome and a home where their consciences were free, in England, Germany, and Holland.

The blindfold zeal for religion thus exhibited, however, did not hinder Louis XIV. from vigorously supporting the rights of his Crown against the encroachments of the Court of Rome. Among the different disputes that arose between him and the Popes, that which regarded the *Regale* deserves to be particularly remarked. The king, by declarations issued in 1673 and 1675, having extended that right to all the archbishoprics and bishoprics within his kingdom, the Bishops of Aleth and Panners, who pretended to be exempt from it, applied to the Pope, claiming his protection. Innocent XI., the then Pope, interposed by vehement briefs, which he addressed to the king in favour of the Bishops.

This induced Louis to convoke an assembly of the French clergy, in which, besides the extension of the *Regale*, he caused them to draw up the four famous propositions which are regarded as the basis of the liberties of the Gallican Church, which finally disposed of the supremacy of the Pope as respects that kingdom. These propositions were:—

1. That the power of the Pope extends only to things spiritual, and has no concern with temporal matters.
2. That the authority of the Pope in spiritual affairs is subordinate to a General Council.
3. That it is even limited by the canons, the customs, and the constitution of the kingdom, and the Gallican Church.
4. That in matters of faith the Pope's authority is not infallible.

This prince, whose name, independently of his ambition and bigotry in religion, will always stand eminent in Europe as the greatest patron of literature and the fine arts, has nevertheless been reproached for his too great partiality to the Jesuits, his confessors, and for the high importance which he attached to the dispute between the Jansenists and the Molinists, which gave rise to the famous bull "Unigenitus." This bull was the source of many theological disputes, it was issued in 1713, and in it

Clement XI. condemned 101 propositions extracted from the New Testament as false and infected with the errors of Jansenism, it was however approved by the clergy and published by the king as a law of the State over all France.

The interval of time between the death of Louis XIV., and after the peace of Utrecht, the abolition of the French Monarchy, and subsequent Reign of Terror and the French Revolution bring us rapidly to the darkest period of the history of the Church, and to its deepest humiliation. Pius VI. protested against the spoliation of the Church which the Constituent Assembly of France had committed by the reunion of Avignon and the county of Venaissin, November 3, 1791; and from that time he was treated as an enemy of the Republic. The truce of Bologna, June 23, 1796, cost the Pope 21,000,000 francs and many fine specimens of art; finding it nevertheless impossible to obtain an equitable peace, he set on foot an army of 45,000 men which he placed under the command of General Colli, an Austrian; but Buonaparte compelled his Holiness to conclude a peace at Tolentino (February 19, 1797), which cost him 15,000,000 francs more, and the three Legatines of Bologna, Ferrara, and Romagno. The Pope also formally renounced at the same time Avignon and the county of Venaissin.

In consequence of a tumult which took place at Rome, in which the French General Duppôt was killed, a French army under General Berthier entered that city, February 11, 1798, and proclaimed the Roman Republic, which however enjoyed but an ephemeral existence. Pius VI. was carried captive to France, and died at Valence, August 29, 1799.

The Conclave assembled at Venice and elected Cardinal Chiaramonte in his place (March 13, 1800), who assumed the title of Pius VII., and a short time after made his public entry into Rome: Buonoparte, then elected First Consul, allowing him to enjoy the rest of his estates in peace.

The next stage of papal humiliation is found on Napoleon Buonaparte accepting the dignity of Emperor, which had been conferred upon him by the French nation. Wishing to legalize this extraordinary elevation, he invited the Sovereign Pontiff to Paris to crown him; which ceremony took place in the church of Notre Dame, on December 2, 1804, Buonaparte himself, contrary to the usual custom, putting the crown on his own head.

The progress of a few short years places in our view the vicissitudes and uncertain tenure of the Pope's temporalities. That great endeavour of Napoleon, the Continental System, having been established by him, every effort in his power was used to oblige the Continental powers to accede to it. Prussia and Russia had adhered to it after the peace of Tilsit, and other nations followed, so

that for some years the Continent of Europe had no other medium of communication with England than by way of Constantinople.

There was, however, one prince in Christendom who refused his acceptance to the Continental System, and that was Pius VII. This sovereign Pontiff declared that an alliance which prohibited all intercourse with a nation from whom they had suffered no grievance, was contrary to religion.

In order to punish his Holiness for this resistance, General Miollis had orders to occupy Rome (February 2, 1808); and this was the commencement of a series of aggressions and attacks, by which Buonaparte vainly hoped to bend this great personage. To gratify his resentment, he stripped the States of the Church, by a decree issued at St. Cloud, April 2, of the provinces of Urbino, Ancona, Macerata, and Camerino, which were annexed to the kingdom of Italy.

The differences that had arisen between Buonaparte and the head of the Church became in 1811 a subject of public discussion, when a son had been born to Napoleon whom he had named King of Rome. Ever since Buonaparte had deprived the Church of her patrimony, he had been laid under the ban of excommunication; and Pius VII., faithful to his principles, had refused confirmation to every Bishop nominated by a man excluded from the Catholic communion. Buonaparte thought it might be possible to make a shift without the confirmation of the Pope; he soon found, however, that despotic authority was of little avail against religious opinions.

The Prelates over whom Cardinal Fesch, the Archbishop of Lyons, presided, declared that the Council had no power to grant that confirmation which was refused by the Pope; and notwithstanding three of the prelates were imprisoned at Vincennes, and an attempt made to enforce compliance with Napoleon's despotic wishes, his Holiness, who remained at Savona, refused to treat with the Council, which he declared null and void without his authority.

Nothing annoyed Napoleon so much as the incessant resistance and opposition of Pope Pius VII. In the hope of gaining a more easy victory by bringing that respectable old man nearer his person, he had ordered him to be conveyed to the Palace of Fontainebleau about the middle of the year 1812. After his return from Moscow he repaired thither himself, and succeeded in extorting the Pope's consent to a new Concordat, on condition, however, that the stipulations should be kept secret until they were examined by a consistory of cardinals. But Buonaparte took an early opportunity of publishing this new Concordat as a fundamental law of the

State; a circumstance which induced Pius VII. to disavow it, and to declare it null and of no effect.

The great events which followed on the downfall of Napoleon are too well known to need recapitulation. The sovereign Pontiff, Pius VII., was set at liberty about the beginning of the year 1814, and restored to his estates. The Congress of Vienna having restored to him the Marches, and Legatines, with the exception of a portion of territory situated to the north of the Po, which was annexed to the kingdom of Venetian Lombardy, the Ecclesiastical States then containing a surface of 500 square miles, and a population of two millions. By the events of 1813 and 1814 Austria gained possession of all that belonged to her in Italy either before or in consequence of the peace of Campo Formio, States, however, that have since been destined to pass away from her through the instrumentality of the war for the foundation of the present Italian kingdom.

The Order of the Jesuits, suppressed in 1772, was restored by a bull of this Pope, on the pretext of its being a necessary barrier to oppose the doctrines *of revolution.* In his last illness, and the day preceding his decease, this Pontiff, who had seen much misfortune during his reign of twenty-three years, five months, and three days, repeatedly and vaguely uttered the words "Savona" and "Fontainebleau," and died on the 20th of August, 1823.

The succeeding history of the Pontiffs who came after Pius VII., who had played so great and dignified a part in the history of his Church, up to and until that of the present Pontiff, affords but slender materials for observation. He was succeeded by Leo. XII., Pius VIII., and Gregory XVI., the latter of whom, Maur Capellari, born at Bellino in the ancient State of Venetia, is reported, in the writings of the Abbé Migne, to have been learned in the various branches of ecclesiastical science, in Oriental languages, and in theology, of which he was professor in his monastery, he being of the order of Benedictine Carmelites. Among the numerous writings of this priest, untaught by the misfortunes of his recent predecessors and the lesson of the French Revolution, we find a publication called "Le Triomphe du Saint Siége et de l'Eglise contre les attaques des novateurs battus par leurs propres armes," wherein he particularly advocates with true Ultramontane persistence, the immutability of the Church, demonstrated by Jesus Christ founding a monarchy and giving in this monarchy the sovereign power to the Roman Pontiff.

This brings us historically to the present day of momentous inquiries as to the fate of Councils, and the reigning Pontiff, who succeeded his late theological brother Gregory XVI., whose dogmatical opinions we have just recorded, so long ago as 1846. The

former Pope, Gregory, having died on the 1st of June of that year, was succeeded, on the 16th of June, 1846, by his Holiness Pius IX., Jean Marie Mastai Ferretti, born at Sinigaglia in the Legation of Urbino and Pesaro on the 13th of May, 1792. This amiable prelate and venerable Pontiff, it is stated, was at 20 years of age afflicted with a very serious malady, which his medical advisers declared incurable; he had recourse to the Holy Virgin, and found himself one day radically cured, and thereupon accomplished a vow which he had made, of entering the ecclesiastical state. Another authority relates that in early life he served in the army, but that he quitted the profession of arms for that of the Church. His election as Pope was at the early age of fifty-four.

The life of his Holiness, like many of his predecessors, has been one of many vicissitudes; he began his pontificate with the most enlightened views, and the hopes of his subjects and the Christian world were those of joy and high expectation, only to end in disappointment. He has had the mortification, during his pontificate, to see his subjects in rebellion, himself an exile; to see his throne upheld by the timely aid of a foreign sovereign; to find his temporal possessions greatly diminished as a sovereign power; and finally to have now, at the close of a long life, called from all parts of the civilized world the hierarchy of the Romish Church, to endeavour to establish a spiritual dominion and infallibility unknown in the first and purest ages of Christianity, the righteous decision of which may determine the influence, and possibly the continuance, of that Church which has existed for eighteen centuries.

II.

CHRONOLOGICAL TABLE OF THE POPES.*

Date of Election, A.D.		Date of Death, A.D.
42	St. Peter	66 or 67
66 or 67	Linus	76 or 78
76 or 78	Anacletus, or Cletus	83 or 91
91	Clement I.	100
100	Evaristus	109
109	Alexander I.	119
119	Sixtus I.	127
127	Telesphorus	139
139	Hyginus	142
142	Pius I.	157
157	Anicetus	168
168	Soter	177
177	Eleutherius	193
193	Victor I.	202
202	Zephirinus	218
219	Calixtus I.	222
222	Urban I.	230
230	Pontianus	235
235	Anterus	236
236	Fabian	250
251	Cornelius	252
252	Lucius I.	253
253	Stephen I.	257
257	Sixtus II.	258
259	Dionysius	269
269	Felix I.	274
275	Eutychianus	283
283	Caius	296
296	Marcellinus	304
308	Marcellus I.	310
310	Eusebius	310
311	Melchiades	314
314	Sylvester I.	335
336	Marius, or Mark	336
337	Julius I.	352
352	Liberius	366
366	Damasus I.	384
385	Siricius	398
398	Anastatius I.	402
402	Innocent I.	417

* The chronology of the earlier Popes is often obscure, and the dates uncertain.

Date of Election, A.D.		Date of Death, A.D.
417	Zozimus	418
418	Boniface I.	422
422	Celestine I.	432
432	Sixtus III.	440
440	Leo I. (the Great)	461
461	Hilarius	468
468	Simplicius	483
483	Felix II.	492
492	Gelasius I.	496
496	Anastasius II.	498
498	Symmachus	514
514	Hormisdas	523
523	John I.	526
526	Felix III.	530
530	Boniface II.	532
533	John II.	535
535	Agapetus I.	536
536	Silverius	538
537	Vigilius	555
555	Pelagius I.	560
560	John III.	573
574	Benedict I.	578
578	Pelagius II.	590
590	Gregory I. (the Great)	604
604	Sabinian	606
607	Boniface III.	607
608	Boniface IV.	615
615	Deusdedit, Deodat, or Dieudonné ...	618
618 or 619	Boniface V.	625
625	Honorius I.	638
640	Severinus	640
640	John IV.	642
642	Theodore I.	649
649	Martin I.	655
654	Eugenius I.	657
657	Vitalianus	672
672	Adeodatus II.	676
676	Donus, or Domnus I.	678
678	Agatho	682
682	Leo II.	683
684	Benedict II.	685
685	John V.	686
686	Conon	687
687	Sergius I.	701

Date of Election, A.D.		Date of Death, A.D.
701	John VI.	705
705	John VII.	707
708	Sisinnius	708
708	Constantine I.	715
715	Gregory II.	731
731	Gregory III.	741
741	Zachary	752
752	Stephen II.	757
757	Paul I.	767
768	Stephen III.	772
772	Adrian I.	795
795	Leo III.	816
816	Stephen IV.	817
817	Paschal I.	824
824	Eugenius II.	827
827	Valentinus	827
827	Gregory IV.	844
844	Sergius II.	847
847	Leo IV.	855
855	Benedict III.	858
858	Nicholas I.	867
867	Adrian II.	872
872	John VIII.	882
882	Marinus, or Martin II.	884
884	Adrian III....	885
885	Stephen V.	891
891	Formosus	896
896	Boniface VI.	896
896	Stephen VI.	897
897	Romanus	897
898	Theodore II.	898
898	John IX.	900
900	Benedict IV.	903
903	Leo V.	903
903	Christopher	904
904	Sergius III.	911
911	Anastasius III.	913
913	Lando	914
914	John X.	928
928	Leo VI.	929
929	Stephen VII.	931
931	John XI.	936
936	Leo VII.	939
939	Stephen VIII.	942

Date of Election, A.D.		Date of Death, A.D.
942	Martin III.	946
946	Agapetus II.	955 or 956
956	John XII. ... ... deposed, 963	964
963	Leo VIII., Anti-Pope	
964	Benedict V.	965
965	John XIII.	972
972	Benedict VI.	974
973	Boniface VII., Anti-Pope	
974	Donus II.	974
975	Benedict VII.	983 or 984
983 or 984	John XIV.	984
984	John XV.	985
985	John XVI.	996
996	Gregory V.	999
999	Sylvester II.	1003
1003	John XVII.	1003
1003	John XVIII.	1009
1009	Sergius IV.	1012
1012	Benedict VIII.	1024
1024	John XIX.	1033
1033	Benedict IX.	1046
1044	Gregory VI. ... abdicated in	1046
1046	Clement II.	1047
1048	Damasus II.	1048
1049	Leo IX. (From this time dates the final separation of the Greek Church)	1054
1055	Victor II.	1057
1057	Stephen IX.	1058
1058	Benedict X. elected and deposed	1058
1058	Nicholas II.	1061
1061	Alexander II.	1073
1073	Gregory VII.	1085
1086	Victor III.	1087
1088	Urban II.	1099
1099	Paschal II.	1118
1118	Gelasius II.	1119
1119	Calixtus II.	1124
1124	Honorius II.	1130
1130	Innocent II.	1143
1143	Celestine II.	1144
1144	Lucius II.	1145
1145	Eugenius III.	1153
1153	Anastasius IV.	1154
1154	Adrian IV.	1159

Date of Election, A.D.		Date of Death, A.D.
1159	Alexander III.	1181
1181	Lucius III.	1185
1185	Urban III.	1187
1187	Gregory VIII.	1187
1187	Clement III.	1191
1191	Celestine III.	1198
1198	Innocent III.	1216
1216	Honorius III.	1227
1227	Gregory IX.	1241
1241	Celestine IV.	1241
1243	Innocent IV.	1254
1254	Alexander IV.	1261
1261	Urban IV.	1264
1265	Clement IV.	1268
1271	Gregory X.	1276
1276	Innocent V.	1276
1276	Adrian V.	1276
1276	John XXI.	1277
1277	Nicholas III.	1280
1281	Martin IV	1285
1285	Honorius IV	1287
1288	Nicholas IV.	1292
1294	Celestine V. ... abdicated	1294
1294	Boniface VIII.	1303
1303	Benedict XI.	1304
1305	Clement V.	1314
1316	John XXII.	1334
1334	Benedict XII.	1342
1342	Clement VI.	1352
1352	Innocent VI.	1362
1362	Urban V.	1370
1370	Gregory XI.	1378
1378	Urban VI.	1389
1389	Boniface IX.	1404
1404	Innocent VII.	1406
1406	Gregory XII. ... deposed	1409
1409	Alexander V.	1410
1410	John XXIII.	1415
1417	Martin V.	1431
1431	Eugenius IV.	1447
1447	Nicholas V.	1455
1455	Calixtus III.	1458
1458	Pius II.	1464
1464	Paul II.	1471

Date of Election, A.D.		Date of Death, A.D.
1471	Sixtus IV.	1484
1484	Innocent VIII.	1492
1492	Alexander VI.	1503
1503	Pius III.	1503
1503	Julius II.	1513
1513	Leo X.	1521
1522	Adrian VI.	1523
1523	Clement VII.	1534
1534	Paul III.	1549
1550	Julius III.	1555
1555	Marcellus II.	1555
1555	Paul IV.	1559
1559	Pius IV.	1565
1566	Pius V.	1572
1572	Gregory XIII.	1585
1585	Sixtus V.	1590
1590	Urban VII.	1590
1590	Gregory XIV.	1591
1591	Innocent IX.	1591
1592	Clement VIII.	1605
1605	Leo XI.	1605
1605	Paul V.	1621
1621	Gregory XV.	1623
1623	Urban VIII.	1644
1644	Innocent X.	1655
1655	Alexander VII.	1667
1667	Clement IX.	1669
1670	Clement X.	1676
1676	Innocent XI.	1689
1689	Alexander VIII.	1691
1691	Innocent XII.	1700
1700	Clement XI.	1721
1721	Innocent XIII.	1724
1724	Benedict XIII.	1730
1730	Clement XII.	1740
1740	Benedict XIV.	1758
1758	Clement XIII.	1769
1769	Clement XIV.	1774
1775	Pius VI.	1799
1800	Pius VII.	1823
1823	Leo XII.	1829
1829	Pius VIII.	1830
1831	Gregory XVI.	1846
1846	Pius IX., the reigning Pontiff, 1870.	

ST. PETER. A.D. 42.

St. Peter, according to ancient tradition, has always been designated as the Prince of the Apostles and Founder of the See of Rome.

Previously to his apostolic vocation, he was known by the name of Simon the Son of Jonas, and exercised the calling of a fisherman at Bethsaida, a small city of Galilee on the borders of the lake of Gennesareth, with his brother Andrew of Capernaum. Much diversity of opinion prevails among the learned historians of the time as to the precise period of his sojourn at Rome; but, according to the authority of Abbé Migne,* it is stated that he came to Rome in A.D. 42, which corresponds with the Chronicle of Eusebius and the testimony of St. Jerome, who assert his arrival in that city to have been in the second year of the reign of the Emperor Claudius. He does not, however, appear to have remained there long, as we find him at Jerusalem in the following year.

According to the same authority, little is known of his proceedings between A.D. 51, when he was again at Rome, and the time of his death; but by his several Epistles, it appears that he employed this space of time, which would be about fifteen years, in preaching at the city of Corinth, and in working for the conversion of the Jews and pagans; and that he sent his disciples to found Churches in different parts of Italy. It is said that he returned again to Rome towards A.D. 58, and laboured with marvellous effect in preaching the Gospel to the people and in upholding the Christian virtues, the impieties and vices of the Romans being very great at that time.

It is also recorded, that the Apostle St. Peter was at Rome in A.D. 65, Saint Paul arriving some time after; that they were arrested, under the cruel reign of Nero, thrown into the Mammertine prison in that city by his orders, and were led out to execution on the 29th of June, 66, and to have suffered martyrdom in a meadow near the Tiber, not far distant from the Ostian Way, St.

* The reference, wherever made, to the authority of the Abbé Migne, as in this instance, and in the other lives of the Popes in this work, is from the "Encyclopédie Théologique" publiée, par M. l'Abbé Migne, Paris, 1857, "Tome Unique, Dictionnaire des Papes, par M. C. F. Chevé."

Peter asking as a favour to be crucified with his head downward, deeming himself unworthy to die in the same manner as his Divine Master.

It is necessary to bear in mind that great differences exist among the various authorities, as to the true times of St. Peter being at Rome; and there are indeed some writers who negative these facts altogether.

NERO. GALBA. OTHO.

LINUS. A.D. 66 or 67.

VITELLIUS. VESPASIAN. TITUS.

This Bishop of Rome* was of Tuscan origin and son of Herculan, having for contemporaries the above Emperors. He is said by a learned historian to have been the immediate successor of St. Peter, and, according to Damasus, had been elected coadjutor of the Apostle himself in A.D. 56, which was in the second year of Nero, the great persecutor of the Christians.

Much uncertainty, however, prevails among the ancients as to the first Bishops of Rome—Tertullian making Clement, whom he supposes to have been ordained by St. Peter, to have been the immediate successor of the Apostle.

He is said, upon the authority of the work published by the Abbé Migne, to have suffered martyrdom by severing his head from his body, A.D. 76 or 78, and to have occupied the Chair of St. Peter eleven years, three months, and twelve days.

ANACLETUS OR CLET. A.D. 76 or 78.

TITUS. DOMITIAN.

Some authors suppose these to have been two distinct persons; but it is assumed that Anaclet, who was a Greek, the son of Annochus, and from Athens, was the real person, and identical with Cletus or Clet. He was constantly styled by the Greeks Anencletus, that is, *irreprehensible*, or free from blame. He had been converted by the Apostles, and held the see for eleven years, one month, and eleven days, at the close of Vespasian's reign, and in that of his sons Titus and Domitian; and died, according to one authority, A.D. 83, and according to Eusebius, A.D. 91.

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* It was not till some time after the foundation of the See of Rome that the title of Pope was assumed; and the designation, "Bishops of Rome," was long used as the true title of the heads of the Romish Church.

DOMITIAN. CLEMENT I. A.D. 91. NERVA. TRAJAN.

Clement is described as successor to Anacletus, and, according to Irenæus, was the disciple of the Apostles St. Peter and St. Paul; the exact date of his election is uncertain, but it seems that his government of the Church did not end till the time of Trajan. The same authority assures us that Clement had not only seen the Apostles, but when he was appointed Bishop of Rome, he asserted that he still heard their voices sounding in his ears, and still had before his eyes the rules and good example they had given him.

This Bishop was well versed, according to some authors, in every branch of the learning and literature of his time, and was, according to Eucherius, nearly related to the Cæsars, although Clement himself seems to insinuate he was rather of the race of Jacob.

He was author of the famous Epistle to the Corinthians, so much magnified as a masterly production by the ancient Church, the cause for this work being occasioned by the divisions that had taken place in the Churches of Corinth and other places. This valuable treasure, one of the best the Church can boast of, was long supposed to be lost, but in 1633 was discovered and again restored to the world: it is a work of authority, and genuine, as appears from a great many passages constantly quoted out of it by the ancients. It is said he was banished by the Emperor Trajan, in the third year of his reign, to the Chersonesus, beyond the Euxine Sea, and many mythical circumstances are given by Alford in his "Annals of the British Church," and in the "Roman Martyrology," of his death, which is recorded to have taken place about A.D. 100.

TRAJAN. EVARISTUS. A.D. 100.

This Bishop of Rome, Evaristus, Evaristes, or Aristus, as he is called in different ancient catalogues, was a Greek by birth, and succeeded Clement in the third year of the Emperor Trajan's reign; that is, at the close of the first century of the Christian era, at which time the most cruel persecutions of the Christians took place. Another authority* states that his father was a Jew, named Jude, of the City of Bethlehem.

Several ordinances as to the government of the Church are ascribed to him, but with slender foundation. He it was certainly that first ordained the distribution of the titles to the parishes of Rome, and authorized a decretal that, after the celebration of marriage, the spouses should pass three days in prayer. He died A.D. 109, having occupied the Chair nine years, ten months, and six days.

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* Platina.

TRAJAN. ALEXANDER I. A.D. 109. ADRIAN.

This Bishop of Rome was by birth a Roman, and had the conduct of the Church during the reign of Adrian, who arrested the persecution of the Christians, which had been so cruelly exercised during the time of his predecessor, Trajan. In his time the Church enjoyed a comparative tranquillity.

Little is known of the life of this Bishop; but to him is ascribed the introduction of the words, "This is my body," into the formulary of the Church. He is recorded to have died A.D. 119, having governed the Church ten years, two months, and ten days.

ADRIAN. SIXTUS I. A.D. 119.

The successor of Alexander is named Sixtus by Optatus and St. Augustine, but by Eusebius, Irenæus, and Jerome, Xystes, which word has some signification to it in Greek, whereas Sixtus has none, either in Greek or Latin. He was a Roman by birth, and elected to the See in the third year of the Emperor Adrian.

He is reputed to have lived with sanctity and honour, and to have held that it was not for ambition that a Pope should be elected, but for purity of morals, and sanctity of manners, and the looking onward to a future life. He it was also who ordained that the sacred cups should only be touched by the ministers of the altars; he is stated by one authority to have died A.D. 127, and by another in the twelfth year of Adrian (128), and to have occupied the Chair about nine years.

ADRIAN. TELESPHORUS. A.D. 127. ANTONINUS PIUS.

This Bishop, a Greek by birth, succeded Sixtus. Historical accounts relating to him state that previously to his election he had lived as a hermit. To him is ascribed* the institution of Lent, which fast is stated to have been first constituted by the Apostles; but in none of the best editions, and scarcely in any manuscripts, is mention made of the general usage of such an institution by them.

He ordained also a Mass to be used in the middle of the night, at the moment when the Son of God was born at Bethlehem, and created a new rendering of the "Gloria in excelsis Deo."

Irenæus distinguishes Telesphorus as the first Bishop of Rome who suffered death for the Christian religion, and gives him the title of Martyr, which that author gives to none of his predecessors. He suffered in the first year of Antoninus Pius, A.D. 139, and the eleventh of his government of the Church.

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* Chron. Eusebius.

ANTONINUS PIUS. HYGINUS. A.D. 139.

This, according to the authority of the Abbé Migne, the eighth successor of St. Peter, was originally of Athens, a Greek by birth, and son of a philosopher of that city; and was elected to succeed Telesphorus in 139. The Church during the reign of Antoninus is represented to have been in a state of comparative tranquillity, the Emperor, without liking the Christians, not encouraging their persecution on religious grounds; but the demon of jealousy, say the writers of that time, being dissatisfied with the peace of the Church, raised up and renewed in the persons of Valentine and Cerdo,—the former from Egypt and the latter from Syria,—the dangerous heresy of Simon Magus, who are said to have gained many proselytes to their heterodox opinions.

To this Bishop is attributed the institution of godfathers and godmothers in baptism, and the ceremony of consecrating churches; but following the rule of many traditions of the early Church not upon very reliable authority. He is also reputed to have been the first Bishop who assumed the title of Pope. Hyginus died A.D. 142, in the fourth year of Antoninus Pius.

ANTONINUS PIUS. PIUS I. A.D. 142.

This Bishop, or Pope, of Rome,—as the titles are after this frequently met with synonymously,—was a native of Aquila, and son of Rufin, and is reputed to have been indebted for his election to the valuable services he had rendered to the Church during the time of his predecessors Telesphorus and Hyginus.

He laboured with zeal for the spread of Christianity, heresy much abounding. He also founded at Rome a school of piety, and composed his work of the great apology for Christianity. The ordination of many superstitious observances is also attributed to him.

In his time the Marcion heresy began. Marcion, a native of Pontus, and the son of a Bishop, having committed a crime, had been excommunicated by his father. The excommunicated son applied to the elders of the Church at Rome to be re-admitted to their communion, who replied they could not undo what his father had done; which would seem to evidence that in those days the power of determining appeals was not vested in the holder of the See.

The Roman martyrology states that Pius suffered martyrdom in the persecution of Antoninus Pius; but that statement is unreliable, as in that prince's reign there was no persecution. He died A.D. 157, in the twentieth year of the reign of that Emperor.

ANTONINUS. ANICETUS. A.D. 157. MARCUS AURELIUS.

This Bishop of Rome was a Syrian by birth; and during his time took place the controversy as to the right time for the celebration of Easter, which, we are informed, grew very warm between the Eastern and Western Churches. All the Churches of the East, including that of Smyrna, kept Easter on the 14th day of the moon of the first month, in conformity to the custom of the Jews. Anicetus would neither conform to that custom himself, nor suffer any of the Churches under his jurisdiction so to do, obliging them to celebrate that solemnity on the Sunday next following the 14th of the moon.

In order to prevent a schism in the Church on this subject, Polycarp, formerly the disciple of Saint John the Evangelist, and then Bishop of Smyrna, took a journey to Rome to confer with the Bishop of that city. But the historian states that it happened in this, as it does in most religious disputes, that after much argument they parted, each retaining his own way of thinking, but at the same time,—what happens but seldom,—without the least breach of that charity which is the great and fundamental law of our holy religion. Anicetus governed the Church eleven years, that is, to the eighth year of Marcus Aurelius, and died A.D. 168.

MARCUS AURELIUS. SOTER. A.D. 168.

Soter succeeded Anicetus, A.D. 168, under the reign of Marcus Aurelius. He was a native of Fondi, and son of Concordius.

He is highly commended for his great charity to the poor and miserable, and specially so towards those who were condemned for confession of their faith to work in mines. He also sent extensive succours to the poor of Corinth, St. Denis, and other Churches during a time of poverty and famine.

In his time (A.D. 171) the heresy of Montanus began, who pretended to teach and practice a religion more perfect than that of Jesus Christ and the Apostles, which continued to find followers up to the fifth century.

This Pope presided over the Church till the seventeenth year of the reign of Marcus Aurelius, that is, to about the end of A.D. 176, or the beginning of 177.

ELEUTHERIUS. A.D. 177,

MARCUS AURELIUS. COMMODUS.

A Greek by birth, and son of Abundius, originally of Nicopolis, and chosen to be Bishop of Rome on account of his great piety.

He succeeded Soter in the reign of Marcus Aurelius; and during his government of the Church the Christians were sorely persecuted, which the historian describes as giving him the greatest distress.

He is also said to have found consolation in the fact that the religion of Christ was in his time first understood in Britain; and on the request of Lucius,* then King of the Britons, two legates, Fugacius and Damianus, were sent to evangelize the inhabitants of Britain; and it is said that the Churches of Saint Deruvion in the county of Somerset, and Saint Duvien, or Dwywan, in Wales, were dedicated to this legate Damianus by these names.

Eleutherius combated with energy the then prevailing heresies of the Valentinians, who are spoken of as fanatics and prophets, this being the same heresy as that which Montanus had broached. It was also in the time of Eleutherius that Florinus and Blastus first promulgated their new doctrines.

Eleutherius died A.D. 193, in the last year of the Emperor Commodus, who had greatly persecuted the Christians.

COMMODUS. PERTINAX.

VICTOR. A.D. 193.

SEVERUS.

Victor was the successor of Eleutherius. In his time a new heresy was broached at Rome by one Theodotus of Byzantium, who denied the Divinity of Christ. The Theodotians gave out that Victor favoured their doctrines, which, according to certain authorities, at first he probably did, though he afterwards cut the professors of this doctrine off from his communion. He is also said to have approved of the prophetic spirit of Montanus, and his two prophetesses, Prisca and Maximilla; for Tertullian, his contemporary, expressly tells us that he received their prophecies; but that one Praxeas remonstrating, and telling him that by approving them he condemned his predecessors, he prevailed upon him to revoke the letters he had written to the Churches of Asia and Phrygia on their behalf.

In his pontificate was also again raised the famous controversy as to the celebration of Easter, between the Eastern and Western Churches. Victor died in the ninth year of the reign of Severus, A.D. 201, or the beginning of 202.

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* Other authors believe this account of Lucius fabulous, and that the Christian religion had been planted in Britain long before.

SEVERUS. CARACALLA. GETA. — ZEPHYRINUS. A.D. 202. — MACRINUS. DIADUMENUS. HELIOGABALUS.

This Pope was Roman by birth. In the first year of his government of the Church a dreadful persecution was raised against the Christians by the Emperor Severus, which was carried on with great cruelty in all parts of the Empire.

Heresies, also, seem to have prevailed in no ordinary degree in these early times, and it would appear that the whole body of the Church was engaged in constant controversies: not only have we already recorded many, but now appears on the stage the heresy of Praxeas, who in Victor's time had done good service in reclaiming him from the heresy of Montanus, though at the expense of inconsistency on the part of the Pontiff, in reference to his predecessors who had condemned it.

This heresy propounded the denial of all distinctions of Persons in the Godhead; so that the Father, being, according to his doctrine, the same Person with the Son, it was He who took upon Him human nature and suffered on the cross—whence his followers were called Patropassians.

He governed the Church about seventeen years, and died in the first year of Heliogabalus, and the 218th of the Christian era.

HELIOGABALUS. — CALIXTUS I. A.D. 219. — ALEXANDER SEVERUS.

This Bishop was Roman by birth. The Church, since the death of Severus, had enjoyed comparative tranquillity, Heliogabalus being entirely absorbed in his debaucheries; and the Christians under Alexander Severus, his successor, enjoyed a greater and larger liberty than they had ever possessed since the foundation of the Church.

By one author this Pope is said to have met his death in a popular tumult; by another, that he was thrown out of window, by order of the Emperor Alexander, into a well. And the water of the well, which is to be seen at Rome, in the church that bears his name, is said to cure all sorts of diseases to this day.

He governed the Church five years, and died, A.D. 222, in the third year of the reign of Alexander Severus; the day of his death, as given by the Abbé Migne, is not in accordance with the date of the death of the last Pope.

ALEXANDER. — URBAN I. A.D. 222.

This successor of Calixtus was also Roman by birth, and the son of Pontian. He governed the Church peacefully during the

reign of Alexander Severus; for, although this prince was a pagan, he had an affection for the Christians; and it was affirmed that his mother, Mammé, was also Christian, and that the Emperor was much influenced and guided by her counsels. It is also further stated by the historians, that this pagan Emperor had the image of Christ in his cabinet, and that he had the idea of receiving the Saviour into the number of the gods of the Empire.

The Church and State enjoyed a more profound tranquillity at this time than it had long done.

Urban died about the middle of the year, 230, having governed the Church about six years and a half.

ALEXANDER. **PONTIANUS. A.D. 230.**

This Bishop, a Roman citizen by birth, and son of Calpurnius, succeeded Urban on the 22nd of July, 230. In the second year of his government the famous Origen was deposed, and excommunicated by Demetrius, Bishop of Alexandria; and the sentence, it is stated, was approved of by most other Bishops, especially by the "Bishop of Rome."

The calm and quiet days which the Church had for some years enjoyed expired almost with the reign of Alexander; for that excellent prince being assassinated in the month of May, 235, Maximinus, who succeeded, out of hatred to him, began to persecute the Christians with great cruelty, whom Alexander had so much favoured, especially the Bishops.

Pontianus was banished from Rome to the unhealthy island of Sardinia, where he died the same year, but of what kind of death is not authentically known.

MAXIMINUS. **ANTERUS. A.D. 235.**

This Bishop, a Greek by birth, governed the Church only one month and ten days, and died on the 3rd of January, 236, in the reign of the Emperor Maximinus, in whose time a cruel persecution of the Christians took place.

Anterus is regarded, and has the title of, Martyr, on the authority of St. Jerome and the Venerable Bede.

MAXIMINUS.
GORDIAN. **FABIAN. A.D. 236.**

This Pope is by one authority ranked as the 20th, by another the 19th Bishop of Rome. According to Eusebius, he was miraculously chosen; for that author informs us, that the people and

clergy being assembled, in order to proceed to a new election, a dove, unexpectedly appearing, settled on the head of Fabian, who was not so much as thought of, being a *layman*, and not an inhabitant of Rome, but just then come out of the country.

At this prodigy the whole assembly cried out, "Fabian is our Bishop," and, crowding round him, he was placed, without further delay, on the Episcopal throne. Thus much on the great authority of Eusebius;* and to this account, it is said, is owing the modern notion that the Pope is always chosen by the Holy Ghost, "for what happened in the election of St. Fabianus," says Cardinal Cusani,† "happens in the election of every Pope," the Cardinal giving his reasons in the following words:—

"It is true we do not see the Holy Ghost with our corporeal eyes; but we may, and must, see Him, if we are not quite blind, with those of the mind. In vain, therefore," proceeds the Cardinal, "O eminent Electors, are all your intrigues; the person on whose head the heavenly Dove is pleased to perch, will, in spite of them, be chosen."

The ecclesiastical and moral character of this Bishop seem to have been unexceptionable, he having been a man of purity, holiness, and integrity of life. He was one of the victims of the monster Decius,—who had been raised to the purple after the death of the Emperor Philip, who was killed by the soldiery at Verona,—and began his reign with the most fearful persecution that had ever yet afflicted the Church.

Fabian died A.D. 250, and the persecution of the Church caused the See of Rome to be vacant for eighteen months.

DECIUS. **CORNELIUS. A.D. 251.**

This Bishop was a Roman by birth. He had superintended the Church during sixteen months of the vacancy occasioned by the cruel persecutions of Decius. The encomiums passed upon him by the Catholic writers are many; he is represented as being remarkable for his modesty and tranquillity of mind, which he declared should be possessed by those called by God to the government of his people.

He held the Pontificate only one year, three months, and ten days, and died A.D. 252.

Eusebius‡ observes, that in the time of Cornelius the Church of Rome was in a most flourishing condition, for, not to mention the

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* Euseb. lib. 6, c. 29.
† Card. Cus. De Meth. Consistorii, c. 7, p. 85.
‡ Euseb., lib. 6, c. 43.

people, it consisted of 46 presbyters, 7 sub-deacons, 42 acolytes, 52 exorcists, lectors, and janitors, or door-keepers, and 1,500 widows and other poor, who were all maintained by the alms and offerings of the faithful.

GALLUS. **LUCIUS I. A.D. 252.** VOLUSIANUS.

A native of Rome and son of Porphyrus. His government of the Church was short, being only a few months: he was banished almost as soon as elected, but returned to Rome, where he was, according to the martyrologists, beheaded. His body was discovered entire in the Church of St. Cecilia, at Rome, in the year 1599.

VALERIAN. **STEPHEN I. A.D. 253.**

A Roman by birth, elected the 23rd of May, 253, under the reign of Valerian.

In his time, which lasted only five years, the most fierce disputes arose between Stephen and the Bishops of other Churches on the subject of the Baptism of Heretics; and he cut off from his communion the Bishops of Africa, Numidia, Mauritania, Cilicia, Cappadocia, Galatia, and Egypt.

This haughty Pontiff forbade, in express terms, the baptizing of heretics (which had been the custom in many Churches), "from what heresy soever they should come;" and refused to see the deputies sent to Rome to confer with him; and would not allow any of his flock to correspond with them, to supply them with the necessaries of life, or even to admit them under the same roof.

This brought down upon Stephen the strongest language from the celebrated St. Cyprian, and Firmilian, the Bishop of Cæsarea in Cappadocia, who stigmatized him with the epithets inhuman, audacious, insolent, wicked, impious, schismatic; "For," said this energetic Prelate, "he is a true schismatic, who departs from the unity of the Church, which thou hast done, O, Stephen! for, by attempting to separate others from thee, thou hast separated thyself from all other Churches. How much sin hast thou heaped upon thyself by cutting thyself off from so many flocks!"

There was no hope of seeing an end put to this dispute during the life of Stephen; but, he dying, the question was at last finally settled in the Western Church by a decree of the Council of Arles, A.D. 314, and shortly after in the whole Church, by the Council of Nice.

VALERIAN. SIXTUS II. A.D. 257. GALLIENUS.

After the death of Stephen, the Chair was vacant twenty-two days, when Sixtus, or Xixte, was elected. This Bishop was by nationality Greek. His reign was of short duration; and the great question of the Baptism of Heretics, which had raged in the time of his predecessor, continued to divide the Church.

There are various versions of the manner of the death of Sixtus, it being stated by one author that in compliance with the order of the Emperor Valerian—he having written that the Bishops, Priests, and Deacons of the Christian Church should be put to death—Sixtus was taken and crucified, the 6th of August, A.D. 258; he previously transferring the relics of the Apostles St. Peter and St. Paul to the catacombs of Rome, where it had been the custom to inter the martyrs. Other authorities say he was beheaded.

Another writer states that Valerian, having, at the instigation of an Egyptian magician, changed the kindness he once had for the Christians to an implacable hatred, he ordered, by a rescript of the Senate, all Bishops, Priests, and Deacons to be carefully sought for and executed without mercy.

Pontius, a Deacon of the Church of Carthage, styles Sixtus a good and pacific Prelate; no doubt from his conduct having been quite opposite to that of his ambitious and quarrelsome predecessor.

He reigned eleven months and some days.

GALLIENUS. DIONYSIUS. A.D. 259. CLAUDIUS II.

In consequence of the great persecution of the Christians, the See remained vacant almost a whole year, when Dionysius, who was one of the most eminent men of his time, was elected, to the great satisfaction of the faithful.

During his government of the Church the Goths broke into the Empire, overran all Asia Minor, almost utterly destroyed the city of Cæsarea, and carried with them into captivity most of its Christian inhabitants.

In the time of Dionysius was held the famous Council of Antioch, which condemned and deposed (A.D. 269) Paul, Bishop of that city, who denied the distinction of the Divine Persons and the divinity of Christ, and asserted that He was the Son of God by adoption only, and not by nature; for which impieties this great heresiarch was deposed and excommunicated.

This Bishop of Rome is honoured in some martyrologies as martyr. He died on 26th December, 269, in the reign of Claudius,

surnamed the Gothic; but his title to martyrdom is not mentioned by Eusebius; and another author states it is fabulous, and that Dionysius, with many others, ought to be expunged from the catalogue of martyrs.

CLAUDIUS II. **FELIX I. A.D. 269.** AURELIAN.

This Bishop of Rome was Roman by birth, and elected to the Papal Chair the 29th December, 269, under the reign of Claudius. Great scandal was occasioned by the heresy which had arisen in the time of his predecessor, Paul, of Samosata, Bishop of Antioch, who attacked the mysteries of the Trinity and the Incarnation of the Saviour; and who, as we have seen, was deposed and excommunicated. The Council of Antioch had written to this effect to Dionysius, the predecessor of Felix, who dying in the interval, the letter was transmitted to Felix, who forcibly pronounced against this precursor of Nestorianism, and who wrote what has been considered a masterly explanation of the Mystery of the Incarnation, to Maximus the Bishop of Alexandria, to the following effect:—

"We believe in one Saviour, Jesus Christ, born of the Virgin Mary; we believe that He Himself is the Eternal Son of God, and the Word, not as a man that God has taken (adopted) to the intent that this man is another than He. For the Son of God being perfect God, has been also made perfect Man, being incarnate in the Virgin."

There is no dispute on the subject of the martyrdom of Felix,* as he lived during the furious persecution raised by Aurelian, and suffered martyrdom with the rest under that cruel Emperor. He appears to have reigned about five years. Baronius, however, gives him an additional eleven months and twenty-five days.

AURELIAN. TACITUS. **EUTYCHIANUS. A.D. 275.** PROBUS. CARUS.

This Bishop of Rome was Tuscan by birth, and son of Maximus. In his extreme anxiety to glorify the frail remains of mortality of past saints, he ordered all the bodies of the martyrs to be enveloped in purple tunics, he having, it is stated, wrapped no less than 342 with his own hands. No events of importance are recorded during his government of the Church. He died in 283.

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* The authenticity of martyrdom is very unreliable when reference is taken from the Martyrologies; for in the acts of the martyrs in Aurelian's time frequent mention is made of the Emperor's son, whereas the writers of those times tell us that the Emperor Aurelian had a daughter only, but no male issue.

CARUS.
CARINUS.
NUMERIAN.

CAIUS. A.D. 283.

DIOCLETIAN.
MAXIMIAN.

He was a Dalmatian by birth, and a near relation of the Emperor Diocletian. He made the law that no Priest should be ordained Bishop without going through seven previous orders.

He died, 21st April, 296, having governed the Church with wisdom and success twelve years, four months, and seven days.

DIOCLETIAN.
MAXIMIAN.

MARCELLINUS. A.D. 296.

CONSTANTIUS.
GALERIUS.

In his time the most furious persecution of the Christians took place: the churches were burned, and it was determined by the pagan rulers to exterminate the Christian religion altogether. This Bishop was said to have become an apostate from the faith; and a very marvellous story is told to substantiate it. But Eusebius, who is considered a truthful authority, does not mention it. In consequence of this persecution and the sad state of the Church, the See remained vacant three years and a half. Marcellinus died in 304.

MAXIMIAN.
CONSTANTIUS.

MARCELLUS I. A.D. 308.

GALERIUS.
CONSTANTINE.

Was believed to have been a Roman by birth. He held the See only one year, seven months, and twenty days, and is said to have built, in this short Pontificate, twenty-five churches at Rome. He died in 310, but whether in banishment (as some allege) or otherwise, is uncertain.

CONSTANTINE.

EUSEBIUS. A.D. 310.

LICINUS.

This Bishop of Rome was elected 20th of May, 310, and was the son of a doctor, and Greek by birth. He is reputed to have been of great virtue and of excellent capacity. During his time the Church was greatly agitated by the tyranny of Maxentius; and the Pope was exiled to Sicily, where he died in September, 310, after only a few months' government of the See.

CONSTANTINE.

MELCHIADES. A.D. 311.

LICINIUS.

In his time happened the ever-memorable conversion of Constantine to the Christian religion.

Melchiades, or Miltiades as he is called in the ancient MSS., was chosen to succeed Eusebius on the 2nd of July, 311, after a vacancy of the Chair of upwards of nine months.

The Emperor Constantine having overcome and utterly defeated the usurper Maxentius, who was drowned in the Tiber on the 28th of October, 312, soon after issued an edict jointly with Licinius, who was about to marry his sister, allowing the Christians free exercise of their religion. The liberty of building churches, and an entire liberty of conscience was conceded, every body being allowed to honour and worship the Deity in what manner soever they thought best.

This, the conversion of the Pagan Emperor, and the most momentous event which had taken place since the beginning of the Church, was the very foundation-stone of the spread of the Christian religion throughout the world; and thereby peace was restored to the Church after having endured the most cruel persecutions.

Another remarkable incident of this period was the famous schism formed in Africa, which arose in this wise. Diocletian in one of his decrees had ordered the Christian churches to be levelled with the ground and the books of the Scripture to be carefully sought for and publicly burnt; and that such persons of quality as should persist in the profession of the Christian faith should be deemed infamous, and excluded from all honours and employments. This edict was executed with such rigour that it was punishable with death for any Christian having these books not to deliver them up. Those who in compliance with this edict delivered them up, were called Traditores. Of this crime Mensurius, Bishop of Carthage, was accused, and some of his flock, encouraged by Donatus, a Bishop of Numidia, separated from his communion. Mensurius dying shortly after, Cecilianus was chosen Bishop of Carthage in his room. A schism was stirred up against him by Botrus, Celesius, and Lucilla, a woman of rank and influence.

Out of this controversy as to the rightful election of Bishops, arose the most disastrous influences, which gave rise to the famous Donatist* schism, and occasioned for more than 300 years great disturbances in the Churches of Africa. Melchiades died the 10th of July, A.D. 314.

CONSTANTINE. SYLVESTER. A.D. 314.

He was a Roman by birth, and one of the clergy: and had been ordained a priest by Pope Marcellin. After the death of Melchiades he was chosen as Pope. In his time were held the two great Councils of Arles and Nice. The former was convened by Con-

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* The general profession of this sect was an exclusive pretended Puritanism.—*Hooker.* The Donatists held that the Father was above the Son, and the Son above the Holy Ghost; and that there was no virtue in the Church, for which reason those who joined their sect were rebaptized.

stantine on account of the Donatists, whose schism had continued for seven or eight years. The Council was attended by Bishops from all parts of the West and from Africa. Sylvester was invited, but excused himself on account of his age, and sent two presbyters, Claudianus and Vitus, with Eugenius and Cyriacus, deacons. The Council, before they broke up, acquainted Sylvester with their proceedings, and at the same time sent him the decrees they had made. Another Council was held at Rome in 320 against the Jews; and a General Council was held at Nice in 325, but his great age and infirmities prevented Sylvester attending it. He sent two Roman presbyters and Osius, Bishop of Cordona, to represent him in this, the first General, or Œcumenical Council held in the Church. It commenced the 19th June, 325, and ended 25th of July following. In this pontificate the ecclesiastical hierarchy was formed and settled. In earlier times no other degrees were used than Bishops, Presbyters, and Deacons. Sylvester died the 31st December, 335, having governed the Church of Rome twenty-one years and eleven months, and was succeeded by

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CONSTANTINE. **MARK.** A.D. 336.

He was a Roman by birth. Little is known of the actions and history of this Pope. He is said to have built two churches in his short pontificate of eight months. He died the 6th October, 336. The See was vacant for four months, when Julius was chosen.

CONSTANTINE AND HIS THREE SONS, **JULIUS.** A.D. 337. CONSTANTINE, CONSTANTIUS, CONSTANS.

He was a Roman by birth. At this time the celebrated Athanasius, Bishop of Alexandria, was living in banishment at Trèves; but the following year he was allowed to return to his Church. This gave rise to fresh accusations, and a Council was convoked at Rome (A.D. 340), where the cause of Athanasius was judged; he was declared innocent. The Eusebians, however, instead of attending the Council at Rome, which had been convened at their request, assembled one at Antioch; and without waiting for the determination of Julius, whom they had chosen for their judge, deposed Athanasius, and appointed Gregory Bishop of Alexandria. Athanasius lived at Rome eighteen months. Though declared innocent by the Council, he did not return to his See, being informed that the Eusebians had induced the Emperor Constantine to issue an order commanding the magistrates of Alexandria to put him to death. He retired to Naissus, in Upper Dacia, until the Emperor recalled him, in 349. Before his departure for the

East he went to Rome to take leave of Julius, who died the 12th of April, 352.

CONSTANTIUS. LIBERIUS. A.D. 352. JOVIAN.
JULIAN. VALERIAN.

He was a Roman by birth. He separated himself from the communion of Athanasius, and summoned him to Rome to answer new accusations. Athanasius remained in Egypt, but begged sixty-five of his colleagues to write in his favour to the Pope. The Emperor Constantius summoned a Council to meet at Arles, to which Liberius sent Legates—Vicentius, Bishop of Capua, and Marcellus, Bishop of Campania. Athanasius was condemned. Liberius demanded of the Emperor another Council, and one met at Milan in the year 355, and consisted of three hundred Bishops; but few came from the East. Constantius wished to have Athanasius condemned, sending some of the Bishops into exile who would not do so. He endeavoured to induce Liberius to condemn him; and on his withstanding the Emperor's Envoy and letters, Constantius had him arrested during the night and conveyed to Milan, where the Court then resided. He had an inteview with the Emperor, in which, finding his resolution immovable, the Emperor banished him to Bercea, in Thrace. He left Milan three days after, and set out for the place of his exile. His fate was no sooner known in Rome than the clergy assembled the people, and bound themselves by a solemn oath, in their presence, to acknowledge no other Bishop so long as Liberius lived. Liberius being thus driven from his See, the Emperor and the Arian faction chose one Felix, a deacon of the Church of Rome. The clergy could not proceed to a new election, in consequence of the oath they had taken. The people assembled in crowds, and would not allow any of the Arians to enter the churches. The Palace was used instead. Three eunuchs represented the people; and three Bishops—Epictetus, of Centumcellæ; Acacius, of Cesarea; and Basilius, of Ancyra—ordained the newly-elected Bishop. A great sedition occurred, in which many lost their lives. In the year 357 Constantius came to Rome, and entered the city in triumph on the 28th of April. During his stay an edict was issued, recalling Liberius to govern the Church jointly with Felix: but on being read to the people, they were dissatisfied. According to Sozomen and several other writers, Liberius did not return till the following year (358), and then only after signing the condemnation of Athanasius* and the creed composed by the Semi-Arians at Sirinium. Baronius relates and

* Vide Appendix for an account of the Athanasian Creed.

owns the above facts. Liberius returned to Rome on condition he should govern jointly with Felix. According to St. Jerome and the two Presbyters, Marcellinus and Faustinus, who then lived at Rome, Felix was not only driven from the See, but from the City, as soon as Liberius entered, on the 2nd of August, 358. Felix returned soon after, but was again driven out with his followers, when he withdrew to a small estate he possessed on the road to Porto, and there ended his days in retirement.

A Council was appointed to meet at Nicomedia. Many Bishops set out, but were stopped by the intelligence of the destruction of the city by an earthquake, on the 24th of August, 358. Letters were immediately despatched to the Bishops, for them to repair to Nice in the summer of 359. Two Councils were afterwards agreed upon, one for the Western, the other for the Eastern Bishops. Rimini, on the Adriatic, was fixed upon for the Western Bishops, who assembled to the number of 400; and Seleucia, in Isauria, for the Eastern. A Confession of Faith was drawn up, and signed on the 22nd or 23rd of May, 359, which was read to the Council, who rejected it and declared the Arians and their leaders heretics, deposed them in the Council, and signed this declaration on the 21st of July, 359. Ten deputies were sent to the Emperor by his command. Ten were also sent by the Arians, who, travelling with great expedition, arrived at Constantinople before the others, and, being admitted to the Emperor, he would not see the other deputies on their arrival; and they were obliged to deliver the letter of the Council to one of his Ministers.

Liberius condemned the Confession of Faith of Rimini and the heresy of Arius.

He died on the 23rd or 24th of September, 366, having governed the Church of Rome fourteen years, four months, and some days. He was succeeded by,—

VALENTINIAN. VALENS. **DAMASUS I. A.D. 366.** GRATIAN. THEODOSIUS.

Supposed to be a native of Spain. Great disturbances occurred in Rome on account of two Bishops being elected—Damasus and Ursinus. According to Marcellinus and Faustinus, who were then at Rome, Ursinus was chosen in the Basilica of Julius by those who adhered to Liberius; and Damasus by those who followed Felix, in the Church of St. Laurence (in Lucinis). Ursinus was ordained first, by the Bishop of Tivoli; a few days after, Damasus was ordained in the Lateran Basilica. Jerome, however, tells us that Damasus was first chosen, then Ursinus. A serious riot occurred at Rome, in which many persons lost their lives and several were severely wounded. The sedition continued, and became so powerful that

the Prefect, Juventius, not being able to appease the people, retired from the city. Ursinus was banished by Juventius before the 26th of October; but the Emperor Valentinian, having granted him leave to return, he entered Rome the 15th of November, 367. He, however, was banished again, by an order of the same Emperor, on the 16th of November, 367.

Damasus assembled a numerous Council at Rome, and condemned the tenets of Arius, and all who held them. The many abuses and disorders that existed among the ecclesiastics at Rome gave rise to a law which was enacted by the Emperor Valentinian (370), addressed to Damasus, Bishop of Rome, and read in all the churches on the 29th of July, strictly forbidding the ecclesiastics, and such of them as professed celibacy—meaning the monks—to frequent the houses of orphans or widows, or to accept from those whom they attended, under the veil of religion, anything whatsoever by way of donation, legacy, or feoffment in trust. Whatever was thus given or accepted was declared forfeited to the public treasury. Two years after (in 372) this law was extended by the same prince, Valentinian, to the sacred virgins and Bishops, so as to exclude the former from the right of giving, and the latter from that of receiving, anything whatsoever by way of donation, legacy, &c. But this law, with another still more severe, published twenty years after by Theodosius, was abrogated by the Emperor Marcian, in 455.

In the year 377 a great Council was held in Rome, when Apollinaris, Bishop of Laodicea, was condemned and deposed. He had been persecuted by the Arians, and driven into exile. While Damasus and the Western Bishops were endeavouring to restore tranquillity to the Eastern Churches, the Anti-Pope, Ursinus, arrived at Milan, and there joined the Arians upon their promising to support him. Ursinus, however, was ordered to quit Italy by the Emperor Gratian, and sent to Cologne. A Council was held in Rome, 378. Petau* mentions an Œcumenical Council held at Constantinople the same year, in which they accorded to the Bishops of Constantinople the first rank after the Bishops of Rome. Another author places this Council in 381, at Constantinople, and says, "Many weighty matters were discussed at this Council, and several canons established, some of which, the second and third, are noticed. By the second, the Council renewed and confirmed the ancient law of the Church, authorized by the fourth, fifth, and sixth canons of the Council of Nice, commanding the Bishops of each province to be ordained by those of the same province, and such of the neighbouring provinces as they should think fit to call in; directing

* Petau's Rationarium Temporum. Paris, 1652.

all ecclesiastical matters to be settled; all disputes to be finally decided by a Council composed of the Bishops of the province, or at least of the diocese—that is, of all provinces under the same Vicar; and strictly forbidding the Bishops of one diocese to concern themselves with what happens in another. By the third canon the See of Constantinople was declared first in rank and dignity after that of Rome. The authority of this Council is great among the Greeks, but disputed by the Latins. A schism arose in the Church of Antioch upon the succession to the bishopric, which led to much confusion.

Damasus was the first who introduced the custom of conferring on certain Bishops the title of Vicars, and, with that, extraordinary powers. Acholius, Bishop of Thessalonica, was the first appointed. Damasus also defended Symmachus, Prefect of Rome, from a false accusation to the Emperor that he had persecuted the Christians: but Damasus generously wrote a letter to the Emperor to clear him.

Damasus died the 10th or 11th of December, 384, being in the eightieth year of his age, having governed the Church of Rome eighteen years and two months. Anastasius ascribes to Damasus the custom of singing instead of reading the Psalms in Divine Service; it is, however, also supposed that this practice came from the East, and was first introduced by the Church in Milan, 386.

VALENTINIAN. THEODOSIUS.

SIRICIUS

ARCADIUS. HONORIUS.

Was chosen to succeed Damasus, A.D. 385. He was a native of Rome, son of one Tiburtius, and had been Reader and Deacon under Liberius. The Antipope Ursinus, who was still living, revived his former claim to the See, but was universally rejected. Valentinian the younger, then Emperor, confirmed the election of Siricius on the 23rd of February.

He answered the letter of Himerius, Bishop of Tarragon, concerning the Sacrament of Baptism, the celibacy of priests and deacons, with several other regulations to be observed by all Churches. The celibacy of the clergy was first moved in the Council of Elvira; and being promoted by Osius of Cordona and Felix of Acei, now Guadix (Andalusia), it passed into a law (33rd canon of that Council). Whether it was ever observed, even in Spain, is uncertain, though later it was established in Africa by the Council of Carthage, in 390, in Gaul by a Council held at Orleans, by two at Tours, one at Agde, in Spain, three held at Toledo, and in Germany by the Councils of Aix-la-Chapelle, Worms, and Mentz. In order to correct abuses that had begun to prevail, Siricius convened a Council at Rome of eighty Bishops,

and established the following canons:—1. That no one should presume to ordain a Bishop without the knowledge of the Apostolic See. 2. That no man should be admitted to the ecclesiastical order who, after the remission of his sins, had worn the sword of worldly warfare. 3. That no clerk should marry a widow. 4. That the Novatians and Montanists, that is Donatists, should be received into the Church by the imposition of hands; but that such as, having abandoned the Catholic faith, had been re-baptized by them, should not be re-admitted without performing a long penance. 5. That the priests and deacons should live continent, being, by their office, daily employed in the divine ministry.

These canons are contained in a letter Siricius wrote to the Bishops of Africa. Siricius condemned the heresy of Jovinian in 390. Jovinian died about 406. A Council was held at Capua in the latter part of the year 391, where the differences between the two claimants to the See of Antioch, and the errors of Bonosus, Bishop of Naissus, in Dacia, were discussed. An end was also made of the schism of Antioch, and a good understanding arrived at between the Churches of the East and West.

Siricius died about the 16th of November, 398. Petau gives the 22nd of February. He is said, in the epitaph quoted by Baronius, to have been a man of tender, compassionate, and generous temper; to have studied the happiness of the people committed to his care; to have spared no pains to promote peace and tranquillity; and to have screened several persons from the wrath of the Emperor. He is also commended by Ambrose and the Council of Milan. He was succeeded, after a vacancy of nearly two months, by

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ARCADIUS.
HONORIUS.

ANASTASIUS I. A.D. 398.

Soon after the election of Anastasius arose the dispute between Jerome and Ruffinus; the latter was a presbyter of Aquileia and a follower of Origen, having accompanied Melania, a celebrated Roman matron, to Jerusalem twenty-five years before, where she practised, under his direction, works of charity and piety. On his return to Rome, in the time of Siricius, he was well received by the clergy and Siricius himself, and published a Latin translation of Origen's Periarchon, or Treatise of Principles, without putting his own name. In the preface it was stated, that such errors as appeared repugnant to the Articles of the Catholic Faith were either corrected or suppressed. The work was well received, and Origen's opinions in many cases adopted. He then departed for Aquileia. Siricius dying soon after, and Anastasius being elected, Marcella, another famous Roman matron, offended at the new doc-

trines prevailing, applied to Anastasius to put a stop to them, and named Ruffinus as the author of the translation. The Periarchon undoubtedly contained many and grave errors. Ruffinus answered the charge made against him by Jerome, and defended himself on the ground of only being the translator, not author of the treatise. Anastasius, however, took no measures against Ruffinus or his translation till two years after, when Jerome published a new version of the same work. This dispute caused great confusion in the Church. Petau says, "The Bishop of Alexandria (Theophylus) held a Council, and condemned Origen and his partisans. He wrote to Pope Anastasius, who condemned the errors of Origen" (150 years after his death). In the same year, 401, the Churches of Africa wanting ecclesiastics, the Bishop of Carthage and the Bishops of the Province resolved to send into Italy to Anastasius.

Another Council was held at Carthage, consisting of all the Bishops of Africa, in which a letter from Anastasius was read, exhorting them no longer to dissemble the cruelties of the Donatists. They refused to comply with his advice, as they knew the Donatists would have been put to death, under a law against them enacted by the Emperors Arcadius and Honorius.

Anastasius died in April or May of the year 402, having governed the Church of Rome four years, one month, and some days. He was succeeded by—

INNOCENT I. A.D. 402.

ARCADIUS. THEODOSIUS
HONORIUS. THE YOUNGER.

Innocent was said to be a native of Albano. He is mentioned with eulogy and respect by many ancient writers—Theodoret, Prosper, Austin, Orosius, and Jerome. During the year 403, the Emperor Honorius visited Rome, and Innocent succeeded in obtaining from him exemptions from some civil offices that were hereditary in the families of certain Bishops and ecclesiastics. He also wrote to Victricius, Bishop of Rouen, and sent him a Book of Rules, containing thirteen regulations on points of discipline. In 404, a Council was held at Carthage, and St. Augustine wrote, entreating Innocent to apply to the Emperor Honorius for new laws against the Donatists, whose cruelties, if not exaggerated, are unmatched in history. The Emperor issued severe laws against them, and they began to return to the Church, according to Augustine's letters; he says, "that being persecuted, they began to inquire into their religion, and, finding its many errors, they abjured it."

About the same time Innocent wrote to the Bishops of Spain.

Chrysostom, Bishop of Constantinople, who was deposed from his See by Theophylus, Bishop of Alexandria, on his return, wished for a Council to declare his innocence. Theophylus and the other Bishops refused, and prevailed on the Emperor Arcadius to banish him a second time. He was exiled to Cilicia. Theophylus wrote to Innocent, by one of his Lectors, acquainting him that he had deposed Chrysostom. Shortly after, three other Bishops and Pausovius arrived in Rome with letters from Chrysostom, the Bishops of his province, and one from the clergy of Constantinople. Chrysostom's letter is preserved in his works. Innocent answered with prudence, that to compose all differences, and satisfy all complaints, it was fit a Council should be assembled, consisting of Western as well as Eastern Bishops. Other Bishops of Italy, to whom Chrysostom had written, returned the same reply. Innocent also wrote the same to Theophylus. Letters were sent from Theophylus to Innocent, and from Innocent to Theophylus, also from the Bishops of Chrysostom's party—twenty-five in number—to Innocent, informing him that Chrysostom had been again driven from his See, and conducted by soldiers to Cucusus, and confined to that place, and that the great church had been consumed by fire the day he was taken from Constantinople. Innocent was much affected by the news, but he abstained from making any application to Honorius then, but sent letters of communion to Chrysostom and the Bishops of his party. A cruel persecution of Chrysostom's friends and followers arose at Constantinople. Many of the Bishops and the whole of the clergy at Constantinople wrote to Innocent, who, in his answer to their letters, expresses his concern for the unhappy state of that Church and their sufferings, and exhorts them to bear all with patience.

Fresh messengers came from the East, the two presbyters, Domitianus of Constantinople, and Vallagus of Nisibis in Mesopotamia, with some authentic details of cruelties. Innocent was so deeply affected, that he applied at once to Honorius, who, at his request, sent to Arcadius a letter in favour of Chrysostom. He issued, also, an order for assembling a Council at Rome. The Bishops met, and in their turn prayed that an Œcumenical Council might be held in Thessalonica. Honorius consented, and wrote to Innocent, desiring him to send five Bishops and one deacon with his letter to the East. The Legates set out from Rome, attended by the Prelates Demetrius, Cyriacus, Eulysius, and Palladius. They were detained at Athens and informed that they must not touch at Thessalonica, and sent back to Constantinople, where they were confined in a castle on the Thracian coast, the letters taken from them by force, and they themselves afterwards put on board a leaky vessel, which, however, arrived safely at

Lampsacus, where they embarked on another vessel, and arrived safely at Otranto. Honorius, when he heard of this treatment of ambassadors, was so provoked that he planned a war against his brother; but the threatened invasion of the barbarians prevented this. In the year 405 Innocent, being appealed to by Exuperius, Bishop of Toulouse, concerning discipline, issued a decretal containing several articles, chiefly concerning the use of matrimony, &c., &c. In the year 407 the Emperor Honorius visited Rome, and remained some time. In August Stilicho was killed, and Alaric the Goth entered Italy, appeared before Rome, and laid siege to the city. Being reduced to extremity, terms were made with Alaric, who raised the siege upon the payment of 5,000lbs. weight of gold, 30,000 of silver, 4,000 silk garments, 3,000 skins of purple dye, and as many pounds of pepper. The Romans also engaged to mediate a peace between him and Honorius; but the Emperor refusing, two deputations were sent by the Senate to Ravenna, where the Emperor then resided. Innocent also repaired to Ravenna, and was thus absent when the city of Rome was taken and plundered by the barbarians, 24th of August, 410. During Innocent's residence at Ravenna, he wrote letters to Marcianus, Bishop of Naissus, a city of Mœsia, and in 412 to the Bishop of Carthage (Aurelius), in the year 414, concerning the day for the keeping of Easter. He desired the point might be discussed in the Council, then shortly to be held at Carthage. In 414 Vitalis, probably Archdeacon of Thessalonia, came to Rome with letters for Innocent, touching certain points of discipline which the Bishops of Macedon had referred to him, to the effect that marrying a widow was no bar or impediment to orders, or even the episcopal dignity; and that to marry one wife before and another after baptism, was not with them esteemed bigamy. Innocent replied to this, that he had already decided these matters, and condemned the practice of admitting to orders those who had married widows; and for those who had married one of their two wives after baptism, he declared them as equally incapable of being ordained to orders as if they had married both after baptism. Chrysostom, being driven from the See of Constantinople into exile, died at Cumana in Pontus in the year 407; but the divisions and misunderstandings which his deposition had occasioned lasted long after his death. Innocent insisted upon Atticus acknowledging Chrysostom to have been and to have died lawful Bishop of Constantinople, placing his name in the Diptychs* of the city. The separation lasted seven years longer, when it was

* The Diptychs were Tables, in which were enrolled the names of all those who died in the communion of the Church. The Bishops were placed there by themselves, and of all, commemoration was made by the Deacon in the time of the service.

ended on the death of Porphyrius of Antioch, one of Chrysostom's greatest enemies, and by the election of Alexander, who, being fully conscious of Chrysostom's innocence, caused his name to be enrolled in the Diptychs of his Church, and recalled the two Bishops, Helpidius and Pappus, to their Sees, from which they had been driven for refusing to separate from his communion. He sent a deputation to Rome to acquaint Innocent with his proceedings, by whom it was received with the greatest satisfaction, and who declared the Church of Antioch again united to that of Rome. The Bishop of Antioch also endeavoured to reconcile the Church of Constantinople to that of Rome; and he went there himself. Atticus, however, continued obdurate, and Alexander returned to Antioch. In the end Atticus gave way, and the name of Chrysostom was enrolled in the Diptychs of Constantinople. Innocent wrote several letters on important subjects to Alexander, Bishop of Antioch, and to Decentius, Bishop of Eugubium, to the latter, among other points, on the custom of fasting on Saturdays. Friday was, from the earliest times, a fast-day in the Churches, East and West. St. Augustine (Ep. 86) says that Saturday was observed as a fast-day only by the Western Churches, and those few in number. Innocent wished to establish the custom among all the Churches. Another point of his letter was upon the anointing the sick with oil. This ceremony is now known as Extreme Unction, and was declared a Sacrament by the Council of Trent. In 416 Innocent received letters from the Councils assembled at Carthage and Milevum, and from St. Augustine and four other Bishops, acquainting him that they had condemned Pelagius and his disciple Celestius. These letters he replied to, approving of the judgment against Pelagius and Celestius by the African Bishops, but maintained the obligation of referring all ecclesiastical matters for a final decision to the Holy See. Innocent died about the 12th of March, 417, having governed the Church of Rome fifteen years.

ZOSIMUS. A.D. 417.

HONORIUS. THEODOSIUS THE YOUNGER.

Zosimus, said to be a Greek by nation, was elected and ordained soon after the death of Innocent, A.D. 417. He was immediately engaged with the heresy of Pelagius, whose tenets, and those of Celestius, had many followers; they had been condemned by Innocent, but after his death Celestius came to Rome, and in the Church of St. Clement read a Confession of Faith which is said to have been approved by Zosimus. Many Roman Catholic writers, however, differ from this, as Zosimus did not restore Celestius to

the communion of the Church, but wrote to the African Bishops on the subject, and summoned Paulinus, a Deacon, to repair to Rome. A Council was held at Carthage, and letters were sent to Zosimus, entreating him to stay proceedings, who confirmed their first sentence and condemned the Pelagians anew. Zosimus received the letters; and on the Council at Carthage, in May, 418, condemning the doctrine of Pelagius again, he suspended all further proceedings.

The Emperor Honorius also enacted a severe law against the Pelagians (Ravenna, 30th April, 418); and Pelagius and Celestius were ordered out of Rome and condemned to perpetual banishment. Celestius retired privately from Rome, and he with Pelagius were both excommunicated by Zosimus. The doctrine was also condemned by Councils at Antioch and Cilicia. Zosimus was also engaged in a dispute with some of the Bishops of Gaul.

He died at the end of the year 418, after a long illness. Great disturbances arose as to the election of a successor.

BONIFACE I.

HONORIUS — THEODOSIUS THE YOUNGER.

Boniface I. was named by one party, and Eulalius by another. Symmachus, Governor of the City, in vain endeavoured to prevent the double election, and sent a letter to the Emperor Honorius at Ravenna, acquainting him with the fact. Honorius ordered Boniface to retire from Rome; Boniface paid no attention to this order. Honorius afterwards revoked the order, and notified that the two competitors must appear before him on the 8th of February, when several Bishops should meet and decide. This took place; but the Bishops being unable to agree, it was deferred for a fuller Council; Eulalius, however, in defiance of the Emperor's order, having entered Rome and seized on the Lateran, the Emperor commanded Symmachus to drive Eulalius from the city, and put Boniface in possession of the Holy See, which was done. Boniface was a man of unblemished character, well versed in ecclesiastical law, and anxious to prevent in the future the intrigues and scandals which had attended his own election; he therefore wrote to the Emperor beseeching him to enact a law for the future regulation of the election to the Papacy. The Emperor issued a law for the purpose, by which it was decreed that if two persons were chosen, neither should hold the dignity, but people and clergy must proceed to a new election. This is the first instance of princes being brought into the elections of the Popes. Boniface I. was content to maintain his rights, without seeking to enlarge them, and was a lover of peace. Disputes arose between

him and the Bishops of Illyricum on the ordination of a new Bishop and the reference to the See of Rome. He wrote three letters—one to Rufus of Thessalonica, one to the Bishops of Thessaly, and one to the Bishops of Macedon, Achaia, Epirus, and Dacia. He also acted most honourably in restoring to the Sees of Narbonne and Vienne all the rights and privileges they had been deprived of by Zosimus, who had granted them to the See of Arles. Other instances of his moderation are also known.

He died in November, 422, having occupied the Chair three years, nine months, and some days. He is supposed to have attained a great age. He was succeeded by—

CELESTINE I. A.D. 422.

HONORIUS. THEODOSIUS II. VALENTINIAN III.

He was a native of Rome, and elected without opposition. The schism caused by the election of Eulalius was not ended until the year 425. The dispute with the African Bishops was renewed on the same subject, or, at least, that was the principle involved—reference to the Church of Rome and the superior power of the Pope, or Bishop of Rome. The African Bishops renewed the canon forbidding appeals to Rome, and addressed a letter to Celestine. In 428 he wrote a letter to the Bishops of Narbonne and Vienne against some abuses; one was, the dress worn by some Bishops. In 430 commenced the dispute between Nestorius, Bishop of Constantinople, and St. Cyril, Bishop of Alexandria. The cause of the dispute was the title of "Mother of God," then commonly beginning to be bestowed on the Virgin Mary. Nestorius held the title to be improper, for reasons which he gives, and considered "Mother of Christ" would be the appropriate title. This doctrine was warmly taken up by some, and opposed as warmly by others. Among the opponents was Cyril, Bishop of Alexandria, a man of ability and haughty temper, who stirred up the people of Constantinople against Nestorius, and also wrote to the Emperor and others, maintaining that the Virgin Mary ought to be styled "The Mother of God." Nestorius assembled a Council at Constantinople, and deposed and excommunicated those who rejected his doctrine; he also caused several friends of Cyril to be imprisoned and whipped. Both Nestorius and Cyril wrote to Celestine, and a Council was assembled at Rome, in which Nestorius was condemned; and Celestine, in a letter, acquainted him with the judgment of the Western Bishops, and that if he did not cease to teach this doctrine he would be deposed; he also informed Cyril of this sentence, and appointed him his vicegerent. Cyril called upon Nestorius to retract his errors. An

Œcumenical Council was assembled by order of the Emperor Theodosius, to meet at Ephesus in 431. The Council met at the time appointed, and Nestorius was summoned to appear; he refused until the Patriarch of Antioch had arrived. On his refusal the Council met and condemned his doctrine, and closed the session with pronouncing a sentence of deposition and excommunication against Nestorius. It was signed by all the Bishops who were present. A protest was entered by Candidianus on the Emperor's behalf on Nestorius's part; seven Bishops and sixty-eight more also protested against the sentence being pronounced until the arrival of the Oriental and Western Bishops. The Bishop of Antioch and the Orientals arrived shortly after, and learnt what had been done: they demanded that the points should be re-examined. Cyril and his party refused. They then assembled separately, and both Councils proceeded to excommunicate each other. They both despatched messages to the Emperor, who approved the deposition of Nestorius, Cyril, and Memnon, as they had been the authors of the dispute, and had them arrested. He then summoned deputies from each of the Councils to meet at Constantinople; but afterwards appointed Chalcedon, on the opposite side of the Bosphorus. Eight deputies appeared, and the Emperor heard them patiently. After his return from Constantinople he issued an edict, declaring Nestorius justly deposed, and re-instated Cyril and Memnon in their Sees. The condemnation of Nestorius was also signed by the Pope's Legates, the Bishops Arcadius and Propetus, and the Presbyter, Philippus, who, however, did not arrive till some time after.

Nestorius was banished to Petra in Arabia, with two friends, Count Irennaus and Photius, a Presbyter. The place of his confinement was occasionally changed, but he is supposed to have died in the territory of Panopolis. Celestine died, in 432, on the 24th of July, having governed the Church of Rome nine years, ten months, and seventeen days. He was succeeded by—

SIXTUS III. A.D. 432,

THEODOSIUS II. VALENTINIAN III.

A Roman by birth. He had at first favoured the Pelagians; but after their condemnation by Zosimus, he became an enemy to those who professed that doctrine. He endeavoured to reconcile the Egyptian and Oriental Bishops; and the Emperor also interposing his authority, the communion between John of Antioch and Cyril was renewed, and after some opposition from several Bishops of Nestorius's party, the quarrel ended. Sixtus wrote three letters, and prevailed upon the Illyrican Bishops not to raise fresh disturbances in the Church. Several churches were repaired and enriched by

Sixtus. He died in the year 440, having governed the Church eight years and nineteen days (Prosper). He was succeeded by—

VALENTINIAN III. LEO I. (the Great). A.D. 440.

According to some writers he was a native of Rome, and not of Volterra, as others mention (Chron. Prosper). During his absence in Gaul, on affairs of great moment, he was chosen to succeed Sixtus, and was ordained the Sunday after his return to Rome, 29th of September, 440; and from the very first applied himself with the greatest zeal to the duties of his high office. He preached frequently, a duty that had been somewhat neglected by previous Popes, and of ninety of his sermons many remain. He also wrote many letters, in one of which, about 442, to the Bishop of Narbonne, he extends the law of celibacy to the Sub-deacons; who were not to abandon the wives they had while in the inferior degrees, but change the carnal into a spiritual marriage, and live with them, not as wives, but sisters. In the same letter Leo declares it no sin for a clerk to give his daughter in marriage to a man who keeps a concubine, &c., &c. In 445 Celidonius, Bishop of Besançon, being accused of having married a widow and sentenced some criminals to death (being yet a layman, he had exercised the office of judge), Hilarius, Bishop of Arles, assembled a Council; and the charge being proved, Celidonius was deposed. He appealed to Leo and repaired to Rome, where he was received with kindness and admitted to his communion.

Hilarius proceeded to Rome on foot and in the winter, was introduced to Leo, and acquainted him with the cause of his journey. Leo gives an account of his behaviour, which induced him to cause Hilarius to be seized and put in arrest. He managed to escape, and by travelling on unfrequented roads arrived in Arles. Leo annulled the judgment of the Council Hilarius had presided at, declared Celidonius unlawfully deposed, and cleared him from the charge of marrying a widow. He carried his resentment so far as to declare Hilarius cut off from the communion of the Apostolic See, and suppressed the dignity of Exarch, which was annexed to the See of Arles. He claimed the supreme authority over the Bishops of Gaul, and obtained a rescript from the Emperor Valentinian III. in order to establish his authority there, which is occasionally quoted to prove that the Popes have ever exercised uncontrolled authority and jurisdiction over the Gallican Church. The differences between Hilarius and Leo lasted some time. About the year 439 the sect of the Manichees (after the taking of Carthage in that year by Genseric, King of the Vandals) began to repair in great numbers to Rome. This sect existed altogether about 700 years, in spite of the many efforts made to

suppress it. Their tenets were; first, they recognized two principles, one for Good, another for Evil, viz., God and Satan; they adored the sun as the throne of his power, and the moon as the seat of his wisdom. For this reason Leo endeavoured to suppress the custom that had long been in use among Christians, "of turning to the East when they prayed." He gives two reasons which are worth particular notice: first, that men may easily pass from worshipping God in the sun to worshipping the sun itself; the second is, because it is a wicked profanation of the worship of the true God, to use the same ceremonies in worshipping Him that are used by the Pagans when they worship their idols (Leo, Serm. 7 in Natal. Domini). The Manichees taught that in a combat between the two principles, the Good had been obliged to yield some of its substance to the Evil; and to this the soul of man owed its origin—each man had two souls. They rejected the Old Testament and part of the New. They denied the mystery of the Incarnation, and acknowledged no Free Will; they also held the doctrine of Transmigration of Souls, and abhorred marriage. The Manichees had been in Rome in 383, but were compelled to pass as Catholics in consequence of the severe laws that had been enacted against them. Leo's devotion to his flock soon led him to the knowledge of a great depravity of manners, and by careful inquiry ascertained the existence of the Manichees. He had them seized under the laws or edicts against them, when he made himself fully acquainted with their tenets and secret practices; he then assembled the Bishops, presbyters, and laymen of every rank, the great officers of the Empire, and the Senate. To them he brought the chief men of the Manichees, who owned their tenets and practices, and also a crime which cannot be named, but which they fully acknowledged and made a confession of, giving most abominable details. Some of the Manichees abjured their errors, and were received by Leo, after performing penances, into the Church. Some had the full severity of the law exercised upon them, and others escaped from Rome. The Emperor Valentinian issued a severe law against them, banishing them from the cities, and excluding them from civil or military employment and all protection from the laws. Leo also, at the solicitation of Turibius, Bishop of Astorga, sent a letter into Spain, commanding the Bishops to assemble a general Council to condemn the heresy of Priscillian. Two Councils were held, one at Toledo, the other at Braga, in both of which Priscillian was anathematized, and all those who received his doctrine. In the year 448 arose the heresy of Eutyches, who was Abbot of a monastery near Constantinople. Pope Leo in his Epistles (24, 26, 27) styles him, "an old, imprudent, and ignorant dotard;" and Petau speaks of him as a

stupid man of unsettled mind; his followers of course regarded him with much reverence. Domnus, Bishop of Antioch, assembled a Council, and condemned the doctrine of Eutyches; Dioscuros, Bishop of Alexandria, and his Bishops declared in favour of it, and a division again ensued between the rival Patriarchs. After many disputes, and after Eutyches had been condemned and deposed by a Council held under Flavianus, Bishop of Constantinople, he appealed to an Œcumenical Council, and wrote to Pope Leo, who applied to the Emperor for the assembling a Council, which Theodosius summoned, by a circular letter dated March 30, 449, to meet at Ephesus on the 1st of August. The Pope sent Legates, Julius, Bishop of Puteoli (Pozzoli), Renatus, and Hilarius, a presbyter, and a deacon. The Council met on the 8th of August, and Eutyches presented his Confession of Faith, which the Council approved, and anathematized all who held the two natures in Christ; Eutyches was absolved and restored to his monastery, and Flavianus and Eusebius deposed. Hilarius, one of the Pope's Legates, protested against this sentence; other Bishops also protested, the Council was invaded by a mob of soldiers, monks, and others, to the terror and confusion of those assembled; Flavianus was exiled, but died on his way. Hilarius, the Pope's Legate, withdrew from Ephesus, and travelling only by night escaped. This Council, though lawfully assembled, on account of the violences committed therein, could never be recognized as a Council. Immediately upon the return of Hilarius to Rome, Leo assembled a Council, and with their advice wrote to the Emperor Theodosius complaining of the violences committed at Ephesus, and begging their acts might be considered null until the points should be submitted to Bishops from all parts of the world, assembled in an Œcumenical Council, which he also asks may assemble in Italy. The Emperor Valentinian coming to Rome to visit the churches with his mother Placidia and his wife Eudoxia, Leo also applied to him for the assembling of a Council and referring the whole affair to the Holy See. Before leaving Rome, Valentinian wrote to Theodosius on the subject, but Theodosius would not consent. The disturbances continued, and at length, after the death of Theodosius, a Council was summoned to meet at Nice, in Bithynia, by Marcian, who had succeeded him, in a letter, dated May, 451. Owing to the invasion of the Huns the Council was removed to Chalcedon, on the opposite side the Bosphorus to Constantinople, and was said to be the most numerously attended of any yet held. The Pope sent Paschasianus and Lucentius, Bishops, and the presbyter Bonifacius, as Legates, who presided at the Council. During the first session, Eusebius of Dorylæum appeared against Dioscuros, and charged him with

having approved in the late Council at Ephesus the doctrine of one nature in Christ, with condemning the doctrine of two natures, deposing Flavianus for maintaining it, and forcing some of the Bishops who were present, by the introduction of armed men into the Council, to sign the sentence. In the second session Dioscuros was deposed and banished. The sentence was pronounced in Leo's name, and signed by the Council. Dioscuros died in the year 454. The remaining sessions were occupied in restoring Bishops to their Sees who had been deposed by the Council of Ephesus, in settling controversies, and in composing a creed in which they all agreed; this was called a decree, new creeds being forbidden by the Council of Ephesus. This decree was read, approved, and signed in the presence of the Emperor Marcian, who came to the Council in the fourth session. It was also settled that the Bishop of Constantinople should rank next after the Bishop of Rome, and a decree enacted, or canon (twenty-eighth of the Council of Chalcedon), by which the See of Constantinople equalled in all things but precedency the See of Rome. On this the Pope's Legates withdrew from the Council, and protested against the decree. The canon was confirmed by the Emperor's Commissioners, and the Emperor, Empress, and Julian of Cos wrote to Leo, and begged him to confirm the twenty-eighth canon. Leo naturally opposed this, and wrote in reply to the Emperor Marcian and his Empress Pulcheria. The Emperor was persuaded, and sent Anatolius with a letter to Leo, who was reconciled with him, after having threatened to cut him off from his communion.

In 452 Italy was invaded by Attila, King of the Huns, who made himself master of Aquileia, Pavia, and Milan, then marched on Rome. The Romans were not in a condition to stand a siege; the Emperor was at Ravenna, and they determined to enter into a treaty with Attila. Leo, Albiensis, and Trigecius, accompanied by a numerous retinue, proceeded to the enemy's camp on the Minzo, near Mantua, where Leo was received by Attila with the greatest respect, and a treaty concluded between him and Valentinian; soon after which the army of the Huns repassed the Alps and retired beyond the Danube. In the year 455 Genseric, King of the Vandals, invaded Italy and appeared before Rome. Leo, with great intrepidity, went out to meet them; although awed by his majestic appearance, the King of the Vandals would not be restrained from plundering the city, and returned to Africa with an immense booty and as many captives as their fleet would carry, among whom were the Empress Eudoxia and her two daughters.

Disturbances arose in Egypt, in which Proterus, Bishop of Alexandria, was murdered; and the usurpation of Timotheus Ælurus caused Leo much anxiety and occupation. The Emperor

wrote to the Bishops, begging them to assemble the ecclesiastics of their provinces, and to examine the decree of Chalcedon themselves. This letter was not only sent to the Bishops, but to the two anchorets, Simeon Stylites and Baradatus, the former of whom is said to have lived on the top of a pillar, on the summit of a mountain in Antioch, for thirty-six years; the latter lived in a wooden cage many years, also in the diocese of Antioch.

Leo wrote, in 458, to Nicetas of Aquileia, upon some points of discipline, and on rebaptizing those who had been baptized by heretics. He also, in the following year, abolished the custom of publicly confessing private sins. In the year 460, Timotheus Ælurus, who had usurped the See of Alexandria, was sent into exile, and Timotheus Salophacialus (The White) was chosen to succeed him.

Leo died on the 10th of November, 461, having governed the Church twenty-one years, one month, and thirteen days. He was succeeded by—

HILARIUS, OR HILARUS. A.D. 461.

LEO THRACIUS. ANTHEMIUS. SEVERNUS.

Hilarius was a native of Sardinia, and was ordained on the 19th of November, 461. The first letter he wrote was to the Bishop of Arles, to acquaint him with his promotion; and a correspondence ensued, in which Leontius bespeaks the Pope's favour for his bishopric. Hilarius was displeased that he was not acquainted with the appointment of Hermes, Bishop of Beziers, to the See of Narbonne, and reprimanded Leontius. The two Gallican Bishops, Faustus and Auxanius, arrived at Rome, and gave the Pope a true account of the election and ordination of Hermes, and he was allowed to retain the See. Hilarius again rebuked Leontius in 463, for Mammertus of Vienne had ordained the Bishop of Die; and he charged the Bishop of Arles to cause this ordination to be examined by a Synod, and inform him of the state of the case, and would not allow the Bishop ordained to be considered as such until Leontius thought fit to confirm it. The Bishops of Spain consulted the Pope in the year 465, on the subject of the jurisdiction of Bishops, and their appointing or ordaining.

Hilarius died in 467 or 468, having governed the Church six years, two months, and some days. He was succeeded by—

LEO THRACIUS. SIMPLICIUS. A.D. 467 or 468. ANTHIMIUS. LEO THE YOUNGER. BASILISCUS. ZENO.

Simplicius was a native of Tivoli. During this period great changes and revolutions were taking place, not only in Italy,

which was then ruled by Odoacer, a Goth, and afterwards by the Ostrogoths. The other kingdoms and provinces were under the dominion of Vandals and Visigoths. Gaul was subdivided by the Burgundians, Franks, &c., and in the East the disturbances in the Church continued; the struggle for supremacy between Rome and the Bishops of Antioch and Alexandria was renewed, and an edict was obtained from the Emperor Leo in favour of the See of Constantinople. Simplicius opposed this, through his Legate, Probus, who protested against the edict in his name. Simplicius wrote to Zeno, Bishop of Seville, and to John, Bishop of Ravenna, on different points, and to the Bishops Florentius, Severus, and Equitius, on the appropriation of some of the revenues of the Church by Gandentius of Ausinum. Disputes continued for many years. In 475, the Emperor Basilsicus declared against the Council of Chalcedon, and recalled Timotheus Ælurus, who had been banished, and restored him to his See of Alexandria, then held by Timotheus Salophacialus. The Pope wrote to the Emperor, and in 476 the Emperor published an encyclical letter; this letter caused much confusion, from some Bishops signing it, and others, among whom was Acacius, Bishop of Constantinople, refusing, as it wholly condemned the Council of Chalcedon. Disturbances occurred in Constantinople, and the Emperor was compelled to leave the city. Hearing, however, that Zeno was collecting his partisans, with the view of recovering the empire, Basiliscus became reconciled to Acacius, and annulled his former decree by another. Zeno advanced, and Basiliscus was driven out, and Zeno was congratulated by the Pope. Letters were also written by Simplicius on the election of Petrus Mongus to the See of Alexandria.

Simplicius died in March, 483, having governed the Church fifteen years, five months, and some days. He was succeeded by—

FELIX II. A.D. 483.

ZENO. ODOACER, King of Italy.
ANASTASIUS.

Felix was a native of Rome, and soon after his election, summoned a Council to settle the disputes between John Talaia, Mongus, and Acacius, the two first contending claimants to the See of Alexandria, the latter Bishop of Constantinople. Acacius was summoned to Rome, or, according to Pope Gelasius, it was left to him either to appear or send one in his room. No reply being given to the letters, two Legates were sent to the East in the latter part of 483. On their arrival at Abydos they were arrested and imprisoned by order of the Emperor; they were afterwards released, and arrived at Constantinople. The Legates were well received by Acacius and Mongus, and

attended a solemn service in the great church. The name of Mongus was rehearsed on the Diptychs, and the Legates communicated with Mongus as lawful Bishop. The Pope, hearing of this conduct of his Legates, would not receive them on their return to Rome until he had assembled his Council, consisting of sixty-seven Italian Bishops, before whom the Legates were arraigned and convicted of having communicated with Acacius and Mongus, against the instructions they had received. They were declared unworthy of the Episcopal dignity, and excluded from the sacred mysteries as long as the See of Alexandria should be held by an heretical Bishop. The Council excommunicated Mongus; Acacius himself was deposed by the Council. Shortly after, Felix sent letters to the Emperor and clergy of Constantinople, as also to the Bishops of Antioch and Alexandria, acquainting them with the sentence that had been pronounced against Acacius, by Tutus, who delivered these, and was excommunicated on his return to Rome, for being gained over by Acacius. Acacius anathematized and excommunicated the Pope; this was followed by an order from the Emperor for all Bishops to sign the Henoticon, and communicate with the Archbishops of Constantinople and Alexandria.

In the year 489 Acacius died, and Flavius or Fravitas was elected, who sent letters by ecclesiastics to the Pope. Fravitas died in 490, and was succeeded by Euphemius, who also wrote to the Pope. Petrus Mongus also died about this time, and Athanasius was chosen to succeed him. Felix wrote letters to Anastasius, who was chosen Emperor in the room of Zeno.

The Pope died about the commencement of the year 492, having governed the Church nine years, less some days. He was succeeded by—

GELASIUS I. A.D. 492.

ANASTASIUS.

Gelasius was an African by birth according to some writers, and a Roman according to others. On his election he wrote to the Emperor, acquainting him with his promotion, professing the Faith of the Council of Chalcedon. A correspondence ensued between the Pope and Euphemius, Bishop of Constantinople, on the subject of removing the name of Acacius from the Diptychs of his Church. The Emperor interposed; but the Pope was inflexible, and replied to the ambassadors sent, "that, as Acacius was condemned and deposed according to the canons of the Church, and died under that sentence, he could not be honoured after his death as a lawful Bishop, without transgressing the canons and laws by which he had been condemned." The schism continued, Gelasius wrote to

the Bishops of Illyricum and of Dardania, and held a Council at Rome, in which Misenus of Cumæ, who had been deposed for communicating with Acacius, was re-admitted to the Church and restored to his rank.

Gelasius died in 496, and is said to be interred in St. Peter's. He governed the Church four years, nine months, and some days, and was succeeded by—

ANASTASIUS II. A.D. 496,

ANASTASIUS.

A native of Rome. At this time tranquillity reigned in the West, although in the East the Emperor Anastasius, having declared against the Council of Chalcedon, Euphemius, Bishop of Constantinople, opposed this; and the Emperor, determined to enforce his views, assembled a Council at Constantinople, which deposed Euphemius, and he was exiled. Macedonius was chosen in his place, who, however, was equally attached to the Council of Chalcedon. Pope Anastasius wrote to the Emperor, and also sent two Legates to Constantinople. On their arrival, they were well received by the Emperor. Soon after, deputies came from Alexandria (Dioscuros and Cheremon), to negotiate the reconciliation of that Church with Rome; and they presented a memorial to the Legates, together with a Confession of Faith, receiving the definitions of Nice, confirmed by the Councils of Constantinople and first of Ephesus, but not mentioning the Council of Chalcedon. This the Legates promised to deliver to the Pope, and returned to Rome in 498, but the Pope died before their return. He was eventually succeeded by—

ANASTASIUS.

SYMMACHUS. A.D. 498.

A native of Sardinia. After the death of Anastasius, a great schism arose. Symmachus was chosen in the Basilica of Constantine, and on the same day Laurentius was chosen in the Church of St. Mary. A civil war occurred in consequence in the city, and both parties appealed to King Theodoric, who adjudged the See to Symmachus. A Council was summoned to meet at Rome in 499, when certain regulations, to be observed at the elections of the Bishops of Rome, were proposed by Symmachus, and agreed to by the seventy-two Bishops of the assembly. He also wrote to the Bishop of Arles, and declared all Anastasius had done against the See of Arles to be null.

In the year 500, fresh disturbances arose; and the Pope was charged with several crimes, by partisans of Laurentius: the civil war in Rome was renewed, and many persons were killed. Messengers were again sent to the King at Ravenna, who despatched

Peter, Bishop of Altino, to Rome, when he deprived Symmachus of the administration, and took possession of all that belonged to the Church. The party of Symmachus became furious, and the disorders increased to such a degree, that the King decided to come to Rome and endeavour, by his presence, to put an end to them. He was honourably received by the Senate, the Pope, clergy, and people, and remained in the city about six months; on leaving, he performed many acts of benevolence and munificence. In compliance with his wish, a Council was summoned, and met at Rome in July, 501. During their sitting a battle ensued between the partisans of Symmachus and Laurentius, in which the former was wounded. He was acquitted by the Council, and declared to be lawful Bishop of Rome; the friends of Laurentius protested against this decision.

Symmachus, being restored to his authority, held a Council in Rome in 502, consisting of eighty Bishops, and also answered a letter of the Emperor Anastasius, who had reproached him and charged him with Manicheeism. Another Council was held at Rome in 503, also one in 504, when a decree was made, anathematizing and excommunicating all who seized the goods and effects of the Church. Great disturbances were also taking place in the East, in consequence of the different views held by the Emperor and Macedonius, Bishop of Constantinople, on the subject of the Council of Chalcedon and the doctrine of the two natures in Christ. The Emperor attempted to change a portion of the service of the Church, when the people rose, and, after committing many excesses, were only appeased by an address from the Emperor, who promised to punish the chief authors of these proceedings.

In 512 some of the Bishops of the East applied to the Pope, as the Emperor again began to persecute and drive from their Sees all who would not anathematize the Council of Chalcedon. Symmachus did not reply, as he had already expressed his determination to the Bishops of Illyricum not to assist them while they would not anathematize Acacius. He made several regulations for restoring the discipline in the Churches of the West; also for ordinations. He wrote a letter to the Bishop of Arles, dated the 11th of July, 514, and died a few days after, having governed the Church fifteen years, eight months, less four days, and was succeeded by—

HORMISDAS. A.D. 514,

ANASTASIUS.
JUSTIN. THEODORIC, KING OF ITALY.

A native of Frusino in Campania. He had been a warm

partisan of Symmachus. He is said to have been married; and his son was afterwards elected to the Holy See.

The Emperor wrote to Hormisdas, begging him to assist in composing the differences which had so long prevailed in the Churches of the East. Hormisdas answered immediately, declaring his willingness as soon as he was more fully informed of the state of affairs. The Emperor wrote a second letter, announcing a Council to be held in Thrace, 15th of July, and inviting the Pope to attend, who declined, but sent four Legates and a notary. He claimed certain terms, the important one, "of the Emperor notifying under his own hand to all the Bishops in his dominions that he received the *Council of Chalcedon* and the letter of Leo," being *the first*. The Legates were received with distinction at Constantinople, but the Emperor hesitated at the Pope's letter. He wrote to Hormisdas and sent a solemn embassy to Rome, consisting of officers of high rank—Theopompus, Captain of his Guards, and Severianus, Count of the Imperial Consistory—who were charged to entreat the Pope not to insist on the name of Acacius being suppressed in the Diptychs, at least till the Council met; the Emperor also wrote to the Roman Senate. Hormisdas was indignant at two laymen being sent as ambassadors, and dismissed them after a short audience, but answered the Emperor's letter, and insisted on the name of Acacius being erased; on this the Bishops who had assembled were dismissed, and all thought of reconciliation given up. Letters were exchanged between the Emperor and the Pope, but without any change in affairs, which remained thus till the death of Anastasius in 518, when, on the accession of Justin, a great change took place, as this Emperor was most zealous in favour of the doctrine of the "Two Natures," and also in favour of the Council of Chalcedon. He caused a Council to be assembled of all the Bishops then in Constantinople, by whom the Council of Chalcedon was unanimously received. Justin then wrote to the Pope, informing him of all that had been done. In the following year (519) Hormisdas sent Legates into the East with a great number of letters to the Emperor, Empress, Bishop of Constantinople, Theodosius, his Archdeacon, and the clergy, &c., &c. They were received everywhere with demonstrations of joy; the Bishops and clergy of the cities they passed through readily signed the articles of union, and anathematized Acacius, and struck his name out of the Diptychs, and were by the Legates declared united to the See of St. Peter. They reached Constantinople, and were well received by the Emperor, who desired them to consult the Patriarch and arrange the terms of union. The Bishop of Constantinople agreed to strike the name of Acacius out of the Diptychs, but remonstrated against

other demands. The Emperor, after many disputes, obliged him to yield; and the names, not only of Acacius, but of Fravitas, Euphemius, Macedonius, and Timotheus, were all struck out of the Diptychs. Thus ended the schism which had divided the Churches of Rome and Constantinople thirty-five years. A heresy respecting the Trinity arose at Constantinople, but Hormisdas confirmed the sentence of his Legates. Hormisdas died on the 6th of August, 523, having held the Chair nine years and eleven days. He was succeeded by—

JOHN I. A.D. 523,

JUSTIN. THEODORIC, KING OF ITALY.

A Tuscan by birth. His Pontificate was short and unhappy, owing to the persecutions of the Emperor Justin, who issued an edict against heretics of all denominations, and in the following year another, in which the Arians were commanded to deliver up their churches to the Catholics. The Arians implored the protection of King Theodoric, who wrote to the Emperor in their behalf, but to no purpose. Theodoric sent for the Pope to Ravenna, and complained to him of the proceedings of the Emperor, and his resolution to allow his subjects to follow what religion they chose; and prevailed on the Pope to go to the Emperor, attended by a splendid embassy, to avert the persecution. He was received, on his arrival at Constantinople, with all possible honour and respect, the Emperor bowing down before him. Easter was celebrated with great pomp, the Pope officiating in the great church, and using the Latin tongue. The Emperor at his instance revoked the edict against the Arians, and restored to them their churches. On the return of the Pope and the embassy to Ravenna, for some reason not clearly explained by Baronius or other writers, Theodoric caused them to be imprisoned; and the Pope died in prison, on the 18th of May, 526. After a time he was succeeded by—

FELIX III. A.D. 526.

JUSTIN. THEODORIC, } KINGS OF ITALY.
JUSTINIAN. ATHALARIC, }

Great disturbances occurred on the death of John; many candidates appeared; and Theodoric, fearing a renewal of the disputes as in the times of Symmachus and Laurentius, named Felix, an ecclesiastic, a man of exemplary life, well worthy of the dignity. After some discussion, he was owned as lawful Bishop, and ordained on the 12th of July, 526. Little seems to have been known of this Pope; he procured an edict from King Athalaric, commanding all who had causes or demands on any ecclesiastics of the Roman Church to apply first to the Bishop, who would either

hear and determine the cause himself, or appoint others to do so. The clergy were also exempted from all jurisdiction of the secular courts in all causes ecclesiastical. Felix died on the 18th of September, 530, having governed the Church four years, two months, and some days. After great disturbances, only ended by the death of one of the claimants, succeeded—

BONIFACE II. A.D. 530.

JUSTINIAN. ATHALARIC, KING OF ITALY.

He excommunicated his deceased rival, Dioscuros, which sentence was reversed afterwards. In 531 he held a Council in the basilica of St. Peter, for the purpose of electing a successor; and bound the Bishops by oath to elect Vigilius, a deacon of the Church. It is said that the Pope afterwards assembled a second Council and owned his error; and in presence of the clergy and Senate burnt the decree he had obtained from the Bishops and clergy a few months before.

A Council was held in Rome to hear the complaint of Stephen, Bishop of Larissa, who had implored the Pope's protection, stating that he had been canonically chosen, ordained, and installed, but that the Patriarch of Constantinople had suspended him without hearing his defence. Another memorial was presented in the second session of the Council.

Boniface died on the 17th of October or November, 532, having governed the Church two years and twenty-six days, and was succeeded by—

JOHN II. A.D. 533.

JUSTINIAN. ATHALARIC, THEODATUS, } KINGS OF ITALY.

This Pope was surnamed Mercurius, and was a native of Rome. The usual disturbances occurred, and lasted for months; and votes were said to be publicly bought and sold when John was elected. The Emperor Justinian, having issued a severe edict against all heretics—whether Jews, Gentiles, or Christians—commenced a most cruel persecution, in which women and children were not spared. In 533 the Emperor and some monks of Constantinople (Acœmetæ, or Watchers) both applied to the Pope on the dispute concerning the expression, "One of the Trinity suffered in the flesh," it having been already condemned by Pope Hormisdas. The Pope consulted his clergy and learned men, and, with their approbation, approved the expression. The Emperor wrote a respectful letter to the Pope. He was also appealed to by the Bishop of Arles and other Bishops of Gaul, on the punishment to be awarded for a sin of uncleanness confessed by Contumeliosus of Riez. The Pope wrote letters in reply, sentencing the

guilty Bishop to be suspended and confined in a monastery for life.

On the 27th of May, 535, John died, after a pontificate of two years, four months, and twenty-six days. He was succeeded by—

AGAPETUS I. A.D. 535,

JUSTINIAN. THEODATUS, KING OF ITALY.

A native of Rome and Archdeacon of the Church. He was elected without the least disturbance, and received from the Emperor Justinian a letter of congratulation, begging him to confirm the Confession of Faith which his predecessor had approved, and to exclude from his communion, as heretics, the monks who refused to admit the proposition, "One of the Trinity suffered in the flesh." The Pope complied readily, declared the expression orthodox, and excommunicated the monks. He, however, declined to admit the Arian clergy to the rank they had held before. He promised to send Legates to hear the cause of the Bishop of Larissa; but the end of that is not known. Letters were received from the African Bishops, addressed to John, but which, owing to his death, passed to Agapetus. Being delivered from the Vandals by Belisarius, they had met at Carthage, 227 in number, to try and re-establish the ancient discipline, which had been utterly neglected in the long and cruel persecution they had suffered under the Arian kings of that nation. They also asked that all the other ecclesiastics of Africa who should travel into countries beyond sea without permission from their superiors, should be treated as heretics. Agapetus granted them their request. Italy was in a most disturbed state. Athalaric died in 534, and was succeeded by Theodatus. Justinian, in 535, made war on the Goths—Belisarius descending on Sicily, and Mundus marching into Dalmatia, where he made himself master of Salonæ. Belisarius, too, was successful in Sicily, and Theodatus applied to the Pope to mediate for peace, which Agapetus, notwithstanding his great age, undertook, and set out from Rome for Constantinople in 536, where he arrived about the 20th of February, and was received with all due respect; but Theodatus having changed his wishes as to the peace, it was not mentioned. Ecclesiastical affairs occurred, which occupied the Pope. Anthimus, Bishop of Constantinople, being suspected of Eutychianism, the Pope refused to communicate with him until he returned to his former See (he had been translated from Trebisond, which was prohibited) and publicly received the Council of Chalcedon and the letter of Leo. He was interrogated by the Pope and the Emperor; and his answers being unsatisfactory, he was removed and sent into exile. In his room was chosen Mennas, who was ordained by the Pope during the stay of Agapetus

in Constantinople. Two memorials were addressed to him, one from the Bishops and clergy of the Oriental Diocese and Jerusalem, and the other from the monks of the same places. Agapetus died, it is supposed, about the 22nd of April, 536, having occupied the See ten months and nineteen days; and his funeral was one of the most magnificent ever seen at Constantinople. He was succeeded, after a vacancy of forty-seven days, by—

JUSTINIAN. SILVERIUS. A.D. 536, THEODATUS, VITIGES. } KINGS OF ITALY.

A native of Campania, and stated by several authorities to be the son of Pope Hormisdas. Soon after his ordination, Rome was taken by Belisarius, and thus re-united to the Empire after a separation of sixty years. Vigilius, having returned to Italy, repaired to Rome, where Belisarius then was, and endeavoured to prevail upon him to depose Silverius, and place Vigilius in the Chair. Rome was at this time besieged by the Goths under Vitiges, and gallantly defended for a year and nine days. The Pope was accused on a false charge of having written to the King of the Goths, inviting him to enter the city. The Pope behaved with great steadiness and firmness; but Belisarius (it is said he had received a heavy bribe) caused him to be seized in the Church of St. Sabina, and conveyed to Patara, a city of Lycia (Liberat. Breverr.). Other accounts are given by the Bibliothecarian and Procopius. After his expulsion, he wrote to Vigilius, reproaching him for these proceedings, and excommunicating him: this was also signed by four other Bishops.

VIGILIUS. A.D. 537,

JUSTINIAN. VITIGES, TOTILAS, HILDEBALD, TEIAS, ERARIC. } KINGS OF ITALY.

A Roman by birth, was ordained the 22nd of November, 537 on the expulsion of Silverius. He was pledged to condemn the Council of Chalcedon, and admit the Acephali to his communion. Of this promise Belisarius reminded him; but on account of the Romans he delayed fulfilling it. Meanwhile the Bishop of Patara laid the case of Silverius before the Emperor, who decided on his returning to Rome, in order that the charges against him might be again examined. The Empress was strongly in favour of Vigilius, and sent Pelagius to prevent the return of Silverius; but he travelled with so much expedition, that he arrived in the city before Pelagius. Belisarius, however, instantly placed him in the hands of his rival, Vigilius, who no longer hesitated to receive into communion Theodosius of Alexandria, Anthimus of Constantinople, and Silverus of Antioch, as is

affirmed by Liberatus, Victor Tunnuensis and Facundus. Silverius was sent to the island of Palmaria, one of three uninhabited isles in the Mediterranean, where he died, it is said, of hunger, in 538. Some writers date the Pontificate of Vigilius from this time. He, Vigilius, wrote letters to Profuturus, of Braga; to Theodebert, of Austrasia; and to Cesarius, of Arles; and received the congratulations of the Emperor Justinian, which he replied to, and professed the faith his former letter condemned. In 541 the monks of Palestine applied to the Pope's Nuncio at Constantinople, and to Mennas, the Patriarch, to have the works of Origen condemned; this they agreed to do, and obtained an edict from the Emperor condemning the errors, Origen himself and all who embraced his doctrine. He also condemned certain writings of Theodorus of Mopsuestia, which seemed to favour the doctrine of Nestorius: these were called the "Three Chapters." This condemnation was well received in the East, but not by Vigilius or the Bishops of Italy, Gaul, or Africa, who declared against it. The Emperor sent for Vigilius to Constantinople, who proceeded by way of Sicily. He heard there of a Council having been held at Constantinople, and the Three Chapters condemned by all the Bishops present, which irritated the Pope; but the Emperor, in a letter, again prevailed upon him to continue his journey. He arrived in Constantinople on the 25th of January, 547, and was received with respect by Emperor and Empress. He declared at once against the edict condemning the Three Chapters, as derogating from the authority of the great Council of Chalcedon, and excluded from his communion Mennas and all the Bishops who had signed it. The Emperor threatened the Pope that he should never see Rome or Italy till he subscribed to the edict. After some months Vigilius gave way, and re-admitted to his communion the Bishops who had signed the edict; and the following year, in a Council at Constantinople, condemned the Three Chapters. This gave rise to much discontent among the Bishops of Illyricum, of Africa, and his own clergy; and a Council being assembled at Constantinople, the Western Bishops declined to attend it, nor would the Pope. The Emperor issued another edict, condemning anew the Three Chapters and all who received them. The Pope opposed this warmly, as a violation of the late agreement, and retired to the church of St. Peter. The Emperor ordered him to be conveyed from thence to the gaol. He resisted by clinging to the altar of St. Sergius in that church till he was rescued by the people, who, roused to fury at such a sight, fell on the Prætor and compelled him to retire. He was prevailed upon by the Emperor to quit his asylum in the church of St. Peter, and he then commenced again to insist on the Pope receiving the

edict. Vigilius refused, and was treated with much severity by the Emperor. He escaped and crossed to Chalcedon, and took sanctuary in the church of St. Euphemia. The Emperor sent a deputation, to entreat him to return to Constantinople. Vigilius was determined, and firmly declined to return until the Emperor revoked the edict condemning the Three Chapters. The Emperor at last yielded, and the Pope returned to Constantinople in the latter part of 552, and received on his arrival a letter from Eutychius, who had succeeded Mennas as Patriarch of Constantinople, containing a confession of his faith, and entreating him to preside at a Council to compose these differences. Vigilius consented, and promised to preside in person; he proposed that an equal number of Greek and Latin Bishops should decide upon the Three Chapters. After some opposition from the Eastern Bishops, a Council was summoned by the Emperor to meet at Constantinople, at which (in consequence of the opposition of the Eastern Bishops) the Pope declined to be present. The Council examined the writings of Theodorus of Mopsuestia, of Theodoret against Cyril, and of Ibas to Maris the Persian, and pronounced them to contain the doctrines of Nestorius. The Pope summoned all the Bishops of the Western Church then in Constantinople, and declared in favour of the Three Chapters, in a constitution or decree which he sent to the Emperor and Council. This the latter would not receive, and condemned the Three Chapters. Whereupon, the Emperor informed the Pope that he must either agree with his brethren or be sent into exile. The Pope refusing, he was seized and sent to the island of Proconnesus in the Propontis, and the Western Bishops were driven from their Sees and exiled also. Vigilius, weary of his banishment, and hearing another Pope was to be chosen in Rome, wrote to the Patriarch of Constantinople, and condemned the Three Chapters, and also issued a constitution to the same effect. He was recalled from exile, and returned to Constantinople. He wished greatly to return to Italy, but did not leave the East till he had obtained from the Emperor a constitution of several grants, privileges, and exemptions, not only for the Romans, but the whole of Italy. He, however, never saw Rome or Italy again; he was taken ill on the voyage, and died at Syracuse, the 11th of April, 555. He was succeeded by—

PELAGIUS I. A.D. 555.

JUSTINIAN.

On the death of the Pope in Sicily, he hastened to Rome, the Emperor having promised him the dignity. The people refused to elect him, but eventually, by the influence of the Emperor, he

was put in possession of the See. Childebert, King of the Franks, sent Ruffinus to Rome to inquire of the faith of the Pope. Pelagius received him with respect, drew up and signed an ample confession of faith, and sent it into Gaul. He also wrote a letter on the building new churches, which the Pope considered ought not to be placed on ground where any persons have been buried.

Pelagius died about March, 560. He was succeeded by—

JOHN III. A.D. 560.

JUSTINIAN. JUSTIN THE YOUNGER.

He was the son of Anastasius, a man of distinction in Rome. He was ordained after a vacancy of more than four months. Little is recorded of this Pope, except that he held the See thirteen years, less a few days. In the East the Churches were at variance on the question, "whether the body of Christ was, before He rose from the dead, corruptible or incorruptible." This occasioned a schism which lasted many years, gave rise to many disputes, and occasioned the Emperor to issue edicts, until 565, when, on the death of Justinian, he was succeeded by Justin the Younger, the late Emperor's nephew, who, instead of taking a decided part with one side or the other, issued an edict containing and explaining the indisputable articles of the Christian faith, anathematizing as heretics all who did not receive them, but at the same time declaring every man free, in respect of the disputed articles, to hold and profess that doctrine which should appear the best grounded. This restored peace to the East. Two Gallican Bishops were restored by the Pope, who is said to have restored them, although deposed by a Council. This was resented by the Gallican Bishops; and when the two Bishops, on their return from Rome, again committed acts of wickedness, they assembled at Châlons, condemned them anew, and confined them for life in a monastery.

John died in 573, having governed the Church twelve years, eleven months, and some days. After a vacancy of ten months, he was succeeded by—

BENEDICT I. A.D. 574.

JUSTIN THE YOUNGER. ALBOINUS, KING OF THE LOMBARDS
TIBERIUS CONSTANTINUS. IN ITALY.

He was ordained in June, 574. He was a Roman by birth. At this period Italy was overrun by the Lombards, a Gothic nation from Scandinavia; they entered the country about 568, and made themselves masters of the greater part of the country, and proclaimed Alboinus King of Italy in 570.

Benedict died the 30th of July, 578, having governed the Church four years, one month, and some days. After a vacancy of four months, he was succeeded by—

PELAGIUS II. A.D. 578.

TIBERIUS CONSTANTINUS. MAURICIUS.

ALBOINUS, CLEPHAS, AUTHARIS, } KINGS OF THE LOMBARDS.

He was a native of Rome, but of Gothic extraction, and had the misfortune to govern the Church in the most calamitous times. The Lombards committed dreadful ravages, spreading desolation and terror all around; and the state of the Church was not much better than that of the Empire in the West. The old schism of the Three Chapters was still in existence; but in 584 the Lombards, who had been pursuing their conquests with great success, and who were then threatening Rome, left the Pope no leisure to attend to the affairs of the Church. He applied in vain to the Emperor for assistance, then to Guntram, King of Burgundy, who also declined, as he had but lately given his word to live in amity with the Lombards.

The Emperor Tiberius dying in 582, and being succeeded by Mauricius, Pelagius immediately applied to him; the Emperor sent Zamaragdus, as Exarch, with men and money, into Italy; ambassadors were also sent to Childebert, King of the Franks, but he concluded a peace with the Lombards. A cessation of hostilities was afterwards agreed upon. A correspondence took place between the Pope and the Bishops of Aquileia and the Bishops of Istria, concerning the Three Chapters. In 588 a Council was held at Constantinople, to hear the accusation made against Gregory, Patriarch of Antioch. Sentence was pronounced in favour of Gregory, who returned with honour to his See; while his accuser was exiled. By this Council was confirmed to John of Constantinople the title of Œcumenical or Universal Bishop, to be enjoyed by him and his successors in that See. Pelagius declared, by the authority and in the name of St. Peter, every act of that assembly absolutely null, except the sentence in favour of Gregory; he also sent letters to the Patriarch and to his Nuncio at Constantinople.

Pelagius died in February, 590, having held the See eleven years, two months, and ten days. His death was caused by an epidemic which followed an inundation of the Tiber. He was succeeded by—

GREGORY I. (The Great) A.D. 590.

MAURICIUS. PHOCAS.

AUTHARIS, AGILULPHUS, } KINGS OF THE LOMBARDS.

He was great-grandson of Pope Felix II., and descended from one of the most wealthy and illustrious families of Rome. He had received an excellent education, and studied with such application that none at Rome excelled him in the knowledge of grammar, rhetoric, and logic; he had distinguished himself in the Senate,

and was made by the Emperor Governor of Rome, at a time when the city was surrounded on all sides by an implacable and victorious enemy. He afterwards founded six monasteries in Sicily, and one in Rome, in which he assumed the monastic habit, and practised such abstinence that his life would have been sacrificed but for the entreaties of his friends. He was selected by Pelagius to notify his election to the Emperor, ordained Deacon, and, in the character of Nuncio, proceeded to the Court of Constantinople, where he not only satisfied the Emperor Tiberius as to the ordination of Pelagius, but became one of his chief favourites, as well as of Mauricius his successor. Gregory remained at Constantinople till 584, when he was recalled by the Pope, who received him with esteem and friendship. Gregory begged, as the greatest favour that could be shown him, to be allowed to retire to his monastery, where, however, he occasionally acted as the Pope's secretary. Upon the death of Pelagius he was chosen Pope by the Senate, clergy, and people. The election was received with loud acclamation by all, but Gregory himself, who wrote to the Emperor, entreating him not to confirm his election. This letter was intercepted by the Governor of Rome, who only sent the decree of the election to Mauricius, begging him to confirm it. The Emperor's answer arrived, not only confirming the election, but congratulating the people on their choice. On this Gregory took flight, and concealed himself in a cave; he was, however, soon discovered, brought back in triumph by the people, and carried direct to the church of St. Peter, where he was immediately ordained. According to custom, he drew up and sent a confession of his faith to the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; after this, he endeavoured to re-unite the divisions that prevailed on account of the Three Chapters. A Council was summoned to be held in Rome, and the Emperor ordered the Bishops of Istria to attend it. They sent three memorials to the Emperor, who revoked his order, and wrote to Gregory on the subject, who then turned his attention to the Donatists, who were living in Africa with their own places of worship, Bishops, &c. A Donatist Bishop, being senior in the province, assumed the title of Metropolitan or Primate of Numidia, the Catholic Bishops not opposing on account of his great age. But Gregory immediately despatched letters and messengers to the Bishops of Numidia and to Gennadius, Exarch or Governor of Africa, begging them to exclude the Donatist from the dignity he aspired to. He was more tolerant to the Jews, and would not suffer them to be persecuted; even promising that to those who became Christians, one-third of the taxes should be remitted that they

paid to the Roman Church. He was also most usefully employed not only in regulating the discipline among the ecclesiastics, but in prescribing piety and morality. Owing to the distracted state of Italy, great abuses prevailed, which Gregory zealously undertook to reform: he punished some, reprimanded others, and did not even spare the Archdeacon Laurentius, his own Nuncio at Constantinople, whom he recalled and deposed, having found him guilty of several crimes, besides pride and ambition. He also enforced the law of celibacy among the clergy. In the year 591 the Lombards embraced the Catholic faith—a great gratification to the Pope among his many cares and anxieties, and his zealous assertion of the rights and privileges of the Holy See; among which that of receiving appeals from all parts of the Christian world, and of re-examining the causes that had been judged by the Metropolitans or Synods of the Provinces, and reversing their sentences, being maintained with as much resolution and vigour as by any of his predecessors. In the cases of the Bishop of Thebes and the Bishop of Salona, who had to restore his Archdeacon, this is exemplified. On the death of the Bishop of Salona (592), Gregory opposed the election of Maximus in his See; it was, however, approved by the Emperor, and the Pope acquiesced, summoning Maximus to Rome to meet some charges of simony and sacrilege; to this summons he gave no heed, and Gregory excommunicated him for not obeying. By the Emperor's means Maximus submitted, and was recognized by Gregory as lawful Bishop, and admitted to his communion. In 594, the good Pope was wholly employed procuring some relief for the people of Italy, most miserably harassed by the Lombards on one side, and the Imperial officers on the other. Their calamities are pathetically described by Gregory in his letters and homilies. Wishing to put an end to the destructive war, which had lasted twenty-six years, he caused proposals for peace to be made to Agilulph, who seemed disposed to agree to them. The Emperor, by the advice of the Exarch, wrote to the Pope, expressing himself greatly dissatisfied. Gregory resented this, but with his usual moderation and respect, in a letter he addressed to the Emperor. Some time after, the Lombards withdrew their troops from the Roman territories, it is said at the instance of Queen Theudelinda. Gregory now turned his attention to the title of Universal Bishop, assumed by the Patriarch of Constantinople. He wrote to his Nuncio at that Court, to endeavour to induce the Emperor, Empress, and the Bishop himself, to lay aside such a title; the Nuncio, however, could not prevail on the Patriarch to relinquish it, alleging that, as it had been bestowed by so great a Council on him and his successors, it was not in his power to resign it. Gregory wrote

letters and remonstrances again; but John, Patriarch of Constantinople, dying, and Cyriacus succeeding, who sent his confession of faith to the Pope without assuming the new title, he was received by him to his communion. In 596 he sent missionaries, under St. Augustine, into Britain, to convert the Saxons. Bede ascribes it to Gregory's having seen some English children exposed for sale in the public market. Joannes Diaconus has also adopted this opinion.

Although the Pope had received Cyriacus to his communion, he had instructed his Nuncio at Constantinople not to recognize in any way the title of "Universal Bishop," if assumed by Cyriacus.

Gregory suffered greatly from gout, but still wrote letters, and gave great attention to the affairs of the Church. He died on the 12th of March, 604, having governed the Church thirteen years, six months, and ten days, leaving many works, letters, and treatises, which are allowed to be genuine. He was succeeded by—

SABINIAN. A.D. 604.

PHOCAS. AGILULPH, AND HIS SON ADALOALDUS, KINGS OF THE LOMBARDS.

After a vacancy of six months, Sabinian, a deacon, was chosen. He was a native of Volterra, in Tuscany. He enjoyed the dignity but a short time; he rendered himself odious to the people by his avarice and cruelty. A dreadful famine was raging in Rome; and this Pope, although numbers of poor were perishing daily from hunger, ordered the corn which Gregory used to distribute among them, to be sold at exorbitant prices.

Sabinian died in February, 606, and was succeeded by—

BONIFACE III. A.D. 607.

PHOCAS. AGILULPH, AND HIS SON ADALOALDUS, KINGS OF THE LOMBARDS.

After a vacancy of several months, Boniface was ordained (607). He was a native of Rome and a deacon, and had been chosen on account of his ability by Gregory, to go to Constantinople as his Nuncio, to congratulate the Emperor Phocas on his accession. Soon after his election as Pope, he prevailed on the Emperor to revoke the decree giving the title of "Universal Bishop" to the Patriarch of Constantinople; and also obtained a new decree, settling on himself and his successors that title. Some writers consider this the first origin of the Papal supremacy.

Boniface died, after a short pontificate, in November, 607. He was succeeded by—

BONIFACE IV. A.D. 608.

PHOCAS. HERACLIUS. — AGILULPH AND ADALOALDUS, KINGS OF THE LOMBARDS.

He was a native of Valeria in the country of the Marsi. He begged of Phocas the temple called the Pantheon, that Agrippa had built in the time of Augustus, B.C. 27, dedicated to all the gods and goddesses; and, having obtained it, consecrated it as a church under the name of "Santa Maria della Rotonda," or "ad Martyres." According to Bede, Mellitus, a Bishop of the English Church, went to Rome to settle some affairs with the Pope.

Boniface died in May, 615, having governed the Church six years, eight months, and thirteen days. He was succeeded by—

DEUSDEDIT. A.D. 615,

HERACLIUS. — AGILULPH AND ADALOALDUS, KINGS OF THE LOMBARDS.

After a vacancy of five months. He was a native of Rome.

Little or nothing is known of the history of this Pope. A dreadful leprosy raged, it is said, at this time in Rome (Platina).

Deusdedit died on the 8th of November, 618, and was succeeded by—

BONIFACE V. A.D. 619.

HERACLIUS. — ADALOALDUS, KING OF THE LOMBARDS.

He was a native of Campania, and was ordained in December, 619, after a vacancy of some months. He is said to have sent the pall, or Bishop's habit, to Justus, Bishop of Canterbury; and to have written to Edwin, King of Northumberland.

Boniface died in October, 625. He was succeeded by—

HONORIUS I. A.D. 625.

HERACLIUS. — ADALOALDUS, ARIOALDUS, ROTHARIS, KINGS OF THE LOMBARDS.

He was a native of Campania, and was ordained on the 27th of October, 625. The most remarkable event in his life was the dispute on the subject of the "Two Wills in Christ," whether in Christ two Wills (two operating wills), the one Human, the other Divine, and two Operations, that is, two kinds of volitions or acts of willing, the one proceeding from his Human, and the other from his Divine Will, were to be admitted, or one Will only and one Operation. The first who gave occasion to that controversy was Theodorus, Bishop of Pharan, in Palestine, who maintained one Will in Christ; and of the same opinion were Sergius, Patriarch of

Constantinople, and Cyrus, Patriarch of Alexandria; with them were most of the Bishops of their patriarchates, who were thence, by the Greeks, called Monothelites, or defenders of One Will. A Council was held at Constantinople, and the doctrine of One Will defined by Sergius, who wrote to the Pope. Honorius replied to his letter and approved the doctrine. Honorius, according to Anastasius, is said to have repaired many churches, built some, and enriched others, and to have obtained leave from the Emperor, Heraclius, to take the gilt copper or bronze tiles from the temple of Jupiter Capitolinus, and cover with them the roof of the church of St. Peter.

He died on the 12th of October, 638, having held the See twelve years, eleven months, and sixteen days. He was succeeded by—

SEVERINUS. A.D. 640.

HERACLIUS. ROTHARIS, KING OF THE LOMBARDS.

He was a Roman by birth; and although elected shortly after the death of Honorius, he was not ordained till May 640. Severinus did not receive the Ecthesis, a famous edict published by Heraclius, being an exposition of the faith which the Emperor was said to profess, and published about the time of the death of Honorius; it appears to have condemned the Monothelite doctrine. He only enjoyed the dignity a very short time, as he died in August, 640, and was succeeded by—

HERACLIUS.
CONSTANTINE.
HERACLEONAS.
CONSTANS.

JOHN IV. 640.

ROTHARIS, KING OF THE LOMBARDS.

He was a native of Dalmatia, and Archdeacon of the Roman Church, and though elected, he was not ordained till December, 640. Immediately after, he assembled a Council of the Bishops of his See, and with their consent and approbation solemnly condemned the Ecthesis, and sent a copy of the acts of their Council to Pyrrhus, who had succeeded Sergius as Bishop of Constantinople; who had not only received the Ecthesis but confirmed the doctrine it contained. In 641 the Ecthesis was revoked by the Emperor Constans, and Paul succeeded Pyrrhus in the See of Constantinople. The Pope passed the rest of his short pontificate in building, repairing, or embellishing churches, and redeeming the unhappy Christians from captivity in Sclavonia.

He died in October, 642, having governed the Church one year, nine months, and eleven days. He was succeeded by—

THEODORE I. A.D. 642,

CONSTANS. ROTHARIS, { KING OF THE LOMBARDS.

A native of Jerusalem, and the son of a Bishop of that name. After his ordination, in November, 642, Paul, Patriarch of Constantinople sent to him his confession of faith, to which Theodore replied (supposing him orthodox) by reproaching him for not yet having ordered the Ecthesis to be removed from the gates of the great church, and also for allowing himself to be ordained in the room of a Bishop not lawfully deposed. Great differences among the Bishops of the different Churches arose on the subject, till Paul of Constantinople caused the Ecthesis to be suppressed, and advised the Emperor to issue the edict known as "The Type" or "Formulary," which imposes silence on both sides; before, however, this was known at Rome, the Pope excommunicated Paul of Constantinople, which greatly provoked that Patriarch. Theodore lived but a short time after, and died on the 13th of May, 649. He was succeeded by—

MARTIN I. A.D. 649.

CONSTANS. ROTHARIS, { KING OF THE LOMBARDS.

He was a native of Todi in Umbria, and his election was readily confirmed by the Emperor, who expected he would receive the "Type," and sent him a letter to that effect. The Pope assembled a Council in Rome to condemn the doctrine on which silence had been enjoined, to which several petitions were presented. On the fourth meeting of the Council, Paul of Constantinople was declared a heretic; in the fifth, the doctrine of the One Will was condemned, and with it the Ecthesis and the Type, and all anathematized who received either. The canons of the Council, copied and signed, were sent by the Pope to the Bishops in the East and West; and by a letter he acquainted the Emperor with the proceedings of the Council. The Emperor ordered the Pope to be seized by the Exarch Theodorus, surnamed Calliopas; who, marching with his soldiers to Rome, seized the Pope in the Lateran, made him prisoner, and put him on board a vessel in the Tiber with a few domestics, and conveyed him to the island of Naxos in the Ægean Sea, where he was imprisoned for a year, and suffered many hardships. He was then conveyed to Constantinople, where he was placed in prison, and kept ninety-three days. At length, by order of the Emperor, he was brought to the council-chamber, in which the whole Senate had assembled, and charged with high treason. The Senate found him guilty, and he was treated with great barbarity, which he endured with fortitude. He was again imprisoned and loaded with irons. After remaining eighty-five

days in prison, the Pope was banished to the Sarmatian Chersonesus, where he again endured great hardships, as we learn from two of his letters.

He died in exile in September or November, 655, and was succeeded by—

EUGENIUS I. A.D. 655.

CONSTANS.
CONSTANTINE POGONATUS.
ROTHARIS, RODOALD, } KINGS OF THE LOMBARDS.

Martin having been carried off a prisoner, Eugenius, a native of Rome, was chosen after a long vacancy; and on the death of his predecessor recognized as lawful Pope. He sent Legates to Constantinople, but no mention has reached our times of the course he pursued with regard to the dispute on the doctrine of the "Two Wills." Some are of opinion that, remembering the fate of Martin, he charged his Legates privately rather to agree with the Monothelites, than quarrel with the Emperor. Little is known of Eugenius. Platina describes him as a man of piety, religion, mildness, and generosity.

He died on the 1st or 2nd of June, 657, and was succeeded by—

VITALIANUS. A.D. 657.

CONSTANS.
CONSTANTINE POGONATUS.
RODOALD, ARIBERT, GODEBERT, BERTARITH, GRIMOALD, } KINGS OF THE LOMBARDS.

He was a native of Segni, and son of Anastasius. According to custom, he sent Legates to the Emperor at Constantinople, to acquaint him with his ordination and confession of faith. The Legates were not only received with kindness, but, on their return to Rome, carried as a present to St. Peter's a book of the Gospels covered with gold and enriched with precious stones. In 663 the Emperor Constans arrived in Italy: on his approaching Rome, the Pope, attended by his clergy, went out six miles to meet him. On his arrival, the Emperor visited the church of St. Peter and made his offering, and went a second time in procession with all his troops, with lighted torches in their hands. He, however, plundered the city and some of the churches of valuable monuments of gold, silver, brass, and marble, and returned to Sicily. The English sent presents and ambassadors to the Pope, and Wighard, Bishop elect of Canterbury, to receive his ordination from him. A dreadful plague raging in Rome, Wighard died of it before he was ordained.

The Pope ordained Theodore, a monk, a native of Greece, in the room of Wighard, and sent him to England, where he arrived in

669. Vitalianus being appealed to by John of Lappa, against the judgment of his Metropolitan, absolved him, and wrote several letters on the affair. He excommunicated Maurus, Bishop of Ravenna, for not obeying a summons to Rome. Maurus retorted by excommunicating the Pope, who summoned a Council; and with the unanimous consent of the Bishops, Maurus was degraded and reduced to the state of a layman. Being supported by the Exarch, however, he continued to exercise his office till his death.

Vitalianus died on the 27th of January, 672, having governed the Church fourteen years and five months. He was succeeded by—

ADEODATUS II. A.D. 672,

CONSTANTINE POGONATUS. — GRIMOALD, GARIBALD, BERTARITH, KINGS OF THE LOMBARDS.

A native of Rome, and a monk in the monastery of St. Erasmus, on Mount Cælius. He is said to have confirmed a privilege which Chrotbert, Bishop of Tours, had granted to the monastery of St. Martin; this has been disputed. Adeodatus is supposed to have been an estimable man, of mild and amiable character.

He died in June, 676, after a short pontificate of four years, and was succeeded by—

DONUS OR DOMNUS I. A.D. 676.

CONSTANTINE. — BERTARITH, KING OF THE LOMBARDS.

He was a native of Rome, and was ordained in November, 676. The Emperor, wishing to put an end to the distracted state of the Church, wrote to the Pope on the subject; but Donus died before the letter reached Rome. This Pope repaired and embellished several churches, was kind to his clergy; and having discovered in Rome a monastery of Syrian monks professing the doctrine of Nestorius, he dispersed them by sending them into different monasteries to be better instructed, and placed Roman monks in their room.

Donus died the 11th of April, 673, and was succeeded by—

AGATHO. A.D. 678,

CONSTANTINE. — BERTARITH, CUNIPERT, KINGS OF THE LOMBARDS.

A native of Sicily. The Emperor's letter was immediately delivered to him by Epiphanius, the secretary who had been despatched with it from Constantinople. Agatho expressed his satisfaction, and promised to send Legates to represent him at

the General Council to be held at Constantinople. Councils were held in France, Italy, Spain, and England, when the doctrine of the Monothelites was condemned. Agatho held a Council at Rome of 125 Bishops or their deputies. The Legates left Rome for Constantinople in April, 680, and arrived in September; they were received with the greatest respect, and were maintained at the public expense. The Council met in November, and in the nineteenth session, by a unanimous decree of all the Bishops assembled, Monothelism, or the doctrine of "One Will in Christ," was condemned and anathematized. They convicted Macarius, Patriarch of Antioch, and his disciple Stephen, a monk, of heresy, and deposed them. Theophanes was elected in the room of Macarius. Before the Legates left Constantinople, according to the Pope's command, they applied to the Emperor for an abatement of the sum which, since the time of Theodoric the Ostrogoth, the Popes had all paid into the exchequer before they could be ordained. This they obtained, and an edict was issued moderating the sum (Anast. in Agath.) Baronius supposes this sum to have been entirely abolished by Constantine, but Anastasius only says the sum was lessened ("relevata est quantitas," &c.).

Agatho died in January, 682, and was succeeded by—

LEO II. A.D. 682,

CONSTANTINE. BERTARITH, CUNIPERT, } KINGS OF THE LOMBARDS.

After a vacancy of some months. He was a native of Sicily. The Emperor wrote to him, confirming his election. Leo replied, extolling the piety and zeal of the Emperor, and agreeing with all that the Council had decreed; he wrote also to the Metropolitans of the Provinces in the West. The Emperor had banished to Rome Macarius of Antioch, and several others, his disciples, after their condemnation as heretics by the Council. On their arrival, Leo sent them to different monasteries; two of them, Anastasius (presbyter) and Leontius, (deacon), afterwards abjured their errors, and were admitted by the Pope to his communion.

Leo died in June or July, 683, and was succeeded by—

BENEDICT II. A.D. 683,

CONSTANTINE. JUSTINIAN II. BERTARITH, CUNIPERT, } KINGS OF THE LOMBARDS.

By birth a Roman. He was elected shortly after the death of Leo, but not ordained till June, 684. He obtained of the Emperor Constantine an edict allowing the Pope to be ordained before his election was confirmed by the Emperor. Thus, says Baronius, did the good and pious Constantine set the Church at

liberty. Anastasius informs us, that the Emperor sent the hair of his two sons, Justinian and Heraclius, to the Pope, which he received, attended by his clergy and the army. The hair of children was not cut in those days till they attained a certain age; and the person to whom it was sent, when first cut, became thereby the father of that child. The Pope, therefore, became, by a kind of adoption, their father, and they were to respect and honour him as his children; it was for that reason Constantine sent their hair to the Pope. According to Paulus Diaconus, this was an established custom in the eighth century.

Benedict died on the 7th of May, 685, and was succeeded by—

JOHN V. A.D. 685,

CONSTANTINE. JUSTINIAN II. — BERTARITH, CUNIPERT, KINGS OF THE LOMBARDS.

After a vacancy of two months. John was a native of Syria, and, while yet a deacon, was chosen by Agatho as one of his three Legates at the General Council. His health was so indifferent, that during his short pontificate he was almost all the time confined to his bed. Being informed, however, that Citonatus, Archbishop of Caghari, had ordained without his sanction Novellus, Bishop of Turris Lisbisonis, now Porto di Torre in Sardinia, he held a Council, and by that Council it was declared that the See of Porto di Torre was under the jurisdiction of the Holy See.

John died on the 2nd of August, 686. He left a legacy of 1900 solidi to the monks and clergy (Anast. in Joan V.), and was succeeded by—

CONON. A.D. 686,

JUSTINIAN II. — BERTARITH, CUNIPERT, KINGS OF THE LOMBARDS.

After some disturbances, the clergy electing Peter the Archpriest, and the army declaring for Theodore, a priest. The clergy afterwards elected a third person, Conon, a native of Sicily, a man of venerable aspect, and noted for his piety, simplicity of manners, sweetness of temper, and blameless life (Anast. in Conon). His election being approved, he was ordained in October. Some months after, he received a letter from the Emperor, addressed to his predecessor, John V., acquainting him that he had assembled the Patriarchs, Bishops, and Metropolitans then at Constantinople, the Pope's Nuncio, Senate, heads of the people, officers of the palace, guards, and the armies quartered in different provinces of the Empire; and in their presence the acts of the late General Council were read and signed, then carefully sealed

and lodged in the imperial palace.* Conon obtained of the Emperor two rescripts, lessening the taxes paid by the estates of the Roman Church in the country of the Brutii and in Sicily, and died in September or October, 687, bequeathing the same sum as Benedict II., viz. thirty pounds weight of gold to the monks and clergy. He was succeeded by—

SERGIUS I. A.D. 687.

JUSTINIAN II.
LEONTIUS.
TIBERIUS APSIMARUS.

BERTARITH, CUNIPERT, } KINGS OF THE LOMBARDS.

On the death of Conon a schism arose, Theodore the Archpriest, being chosen by some, and Paschal, an archdeacon, being supported by the rest of the people. As no agreement could be made, a third person, Sergius, presbyter of the Roman Church, was elected, and carried to the Lateran. Theodore gave up his claim, but Paschal, being supported by the Exarch John, sent a messenger to him at Ravenna, to beg him to come to Rome. Before he arrived, Paschal had been obliged to acknowledge Sergius; and most of his party had abandoned him. The Exarch, however, insisted on Sergius paying to him 100 pounds weight of gold, before he would confirm his election—a sum of money having been promised to the Exarch by Paschal. Sergius was ordained in December. He was of Syrian family, but born at Palermo. Soon after his accession, he deposed the Archdeacon, his rival, and ordered him to be shut up in a monastery. A Council was held at Constantinople, 691, to restore the discipline and correct some abuses that prevailed in the Church. The Pope protested against some of the canons; indeed, was so displeased with the 19th and 55th, that he rejected all the rest, and would not allow the copy the Emperor had sent to Rome to be read in his presence. This irritated the Emperor, who ordered the Pope to be seized and sent to Constantinople. The army, however, warmly espoused his cause, and drove the officer sent to apprehend him out of Rome. Sergius wrote to the English kings, and ordained Willibrord, Bishop of the Frisians, he having undertaken to convert that nation.

Sergius died the 9th of September, 701, and was succeeded by—

JOHN VI. A.D. 701,

TIBERIUS APSIMARUS.

CUNIPERT, ARIBERT, } KINGS OF THE LOMBARDS.

A native of Greece. His election was scarcely known at Constantinople, before the Emperor ordered him to be driven from

* To such a degree did the practice of altering, corrupting, and interpolating all sorts of writings prevail at this time, that the Emperor considered these precautions necessary.

his See; the army, respecting the Pope as their sovereign, defended him. He redeemed a number of captives from Gisulphus, Duke of Benevento, with great generosity. He was also much engaged in some disputes that had arisen in the English Church.

He died the 9th or 10th of January, 705. He was succeeded by—

JOHN VII. A.D. 705,

TIBERIUS.
JUSTINIAN.
ARIBERT, KING OF THE LOMBARDS.

Also a native of Greece. The Emperor, on his election, sent two Metropolitans to Rome with the canons of the Council, desiring him to point out in the copy sent which canons he received and which he rejected. The Metropolitans were well received in Rome, but John returned the copy of the canons without expressing approbation or disapprobation. He adorned several churches in Rome with pictures of the Fathers and of himself.

He died in October, 707, and was succeeded by—

SISINNIUS. A.D. 708,

JUSTINIAN.
ARIBERT, KING OF THE LOMBARDS.

A Syrian, ordained in January, 708. He was so lame with the gout that he could not feed himself, and died suddenly twenty days after his ordination, and was succeeded by—

CONSTANTINE I. A.D. 708,

JUSTINIAN.
ARIBERT, ASPRAND, LUITPRAND, KINGS OF THE LOMBARDS.

Also a Syrian, ordained on the 25th of March. Felix, Archbishop elect of Ravenna, came to Rome to receive his ordination from the Pope; and, as some of his predecessors had done, he promised subjection and obedience to the Holy See. On his return to Ravenna, he, encouraged by his people, withdrew himself from all subjection to Rome, and openly asserted the independence of his See. The Pope, enraged, complained to the Emperor, who immediately ordered Theodorus, general of the army in Sicily, to proceed to Ravenna, and cause all the rebels to be sent to Constantinople, where, on their arrival, many were put to death. The Archbishop's eyes were put out, and he was banished to Pontus; on the death of Justinian he was recalled by Philippicus, and restored, notwithstanding his blindness, to the See. Anastasius says, he submitted to the Pope at last.

In 709 the Emperor summoned the Pope to Constantinople. Constantine set out, attended by a numerous retinue, in October, and passed the winter at Otranto in Calabria; during all his

journey he was received with attention, and honour paid him. On his arrival in Constantinople, the Emperor sent a person of distinction to thank him for coming, and to ask him to go to Nicomedia to meet him. They accordingly met there, the Emperor prostrating himself on the ground, and, with the crown on his head, kissed the Pope's feet, after which they embraced. The following Sunday the Emperor received the Sacrament at the Pope's hands; he renewed all the privileges that had ever been granted to the Holy See, and gave him leave to return home (Anast. in Constantine). It is said by Lupus that, no doubt in return for the honours that were paid him by the Emperor, Constantine confirmed such of the canons as were not repugnant to the practice and laws of his own Church, though they had been wholly rejected by Sergius. Constantine returned safely to Gaeta, where he was met by the whole of the Roman clergy and numbers of people, who attended him back to the city. Three months after, the Emperor Justinian was murdered, and Bardanes Philippicus was raised to the throne; he was a zealous Monothelite and favourite disciple of Macarius, who had been condemned as a heretic. He immediately summoned a Council to undo all his predecessor had established; and the Monothelite doctrine again prevailed all over the East; it was, however, condemned in the West, and the Emperor's confession of faith, sent to Constantine, was not only rejected by him, but condemned in a Council summoned for the purpose. Philippicus resolved on vengeance upon the Pope and people; but a conspiracy being formed against him, he was deposed, and Philartemius, his secretary, proclaimed Emperor by the name of Anastasius. He opposed the Monothelite doctrine, and wrote on the subject to the Pope. Constantine was extremely charitable, maintaining numbers of poor at his own expense.

He died on the 9th of April, 715, and was succeeded by—

GREGORY II. A.D. 715,

ANASTASIUS.
THEODOSIUS.
LEO ISAURICUS.

LUITPRAND, { KING OF THE LOMBARDS.

A native of Rome. He was ordained in May, 715, and wrote to the Emperor to acquaint him with his election, and sent his confession of faith. The Emperor Anastasius was deposed, and Theodosius raised to the throne, who, however, after a short time, resigned, and retired to a monastery. Leo Isauricus was then unanimously chosen Emperor. He sent his confession of faith to the Pope, accompanied by a letter from the Patriarch, assuring his Holiness that the new Emperor was quite orthodox. The

Pope, delighted, replied in the warmest terms of congratulation. Gregory engaged in building and repairing churches, in endeavouring to restore discipline among the monks, and sending missionaries to countries not yet converted. He assembled a Council in Rome to regulate chiefly the celibacy of the clergy, also forbidding them to wear long hair. The Pope appointed Winfrid, or Boniface, a native of England, to be his Legate to the German nations, ordaining him, Bishop in Rome, and changing his name to Boniface. He also presented him with a book of the laws, or canons of the Church, and on his setting out for Germany, gave him letters to Charles Martel, who then governed France under the title of "Maire du Palais." After some years of peace in the Church, the Emperor Leo wished to put an end to the practice of worshipping images, and determined to abolish it. With the consent of some of the clergy, he issued an edict (726), forbidding any kind of worship to be given to images—an edict that gave rise to unheard-of disturbances, both in Church and State. On the publication of this edict great confusion arose; first in Constantinople, where the Emperor was looked upon as a heretic; then in the islands of the Archipelago, where the inhabitants, thinking the Christian religion attacked, flew to arms, declared Leo to be deposed, and proclaimed one Cosmos. They embarked for Constantinople, but on their arrival were defeated in an engagement, and many were either slain or taken prisoners, who, however, after a while were set at liberty and allowed to return to their homes. The Patriarch, Germanus, endeavoured to dissuade Leo from his undertaking, but without success; and the Emperor acquainted the Pope, in a long letter, with his resolution, and exhorted his Holiness to concur. Many letters passed, as the Pope warmly opposed this, and declared for the worship of images, and endeavoured in his turn to prevail on the Emperor not to attempt any innovation on the faith or practice of the Church. The Emperor persisted, and caused the edict to be published in Italy. In Ravenna the people rose against it; and the soldiers being called on to appease them, the people fell on them, and much blood was shed. Luitprand, King of the Lombards, hearing of this, appeared suddenly before the city and reduced it (on his professing great zeal for the worship of images). From Ravenna he marched to the other cities of the Exarchate; and being well received, he at once reduced them to a dukedom, appointing Hildebrand his grandson to govern with that title. On this, Gregory wrote to Ursus, Doge of Venice, conjuring him to assist him in recovering the Exarchate. The Venetians, jealous of the power of the Lombards, fitted out a considerable fleet, and, appearing unexpectedly before Ravenna, took the city by storm, before Luitprand could

relieve it. The Pope again endeavoured to dissuade the Emperor from proceeding on his course, but Leo continued inflexible. On the authority of Anastasius, it is said, Leo hired three assassins to murder the Pope, but the conspiracy was discovered. The Emperor then ordered that he should be seized and conveyed as a prisoner to Constantinople, but the King of the Lombards espoused his cause and protected him, although incensed with Gregory for calling in the aid of the Venetians; yet his interest was against the Empire. The Emperor ordered the Exarch Paul to publish his edict in Rome; upon which the Pope excommunicated the Exarch. The people of Rome rose in revolt: the Pope sent a circular letter to the Venetians, Lombards, and chief cities of Italy; the people took the alarm, and great confusion prevailed, especially in Ravenna,—where in the tumult many were killed, including the Exarch himself,—and in Naples, where the Duke or Governor and his son were both murdered. The disturbances continued many years, riots occurring whenever the edict was attempted to be enforced; and many accounts of Leo's cruelties are given. In the Eastern Provinces he was more successful, but the opposition in the West was general. Letters were exchanged between the Emperor and the Pope, but without effect; and Gregory assembled a Council at Rome to discuss the matter. The Greek historians, Theophanes, Cedrenus, Zonaras, Nicephorus, &c., write that in this Council the Pope excommunicated the Emperor, and in this Baronius and Bellarmine concur; and he forbade the people of Italy to pay the Emperor tribute. The Emperor, highly provoked, seized the patrimonies of the Roman Church in Sicily and Calabria, and subjected East Illyricum to the Patriarch of Constantinople.

Gregory died in February, 731, and was succeeded by—

GREGORY III. A.D. 731.

LEO ISAURICUS.
CONSTANTINE.
LUITPRAND, { KING OF THE LOMBARDS.

He was a native of Syria, and unanimously chosen by the people. He was the last, whose election was confirmed by the Exarchs of Ravenna. He wrote to the Emperors Leo and Constantine, then reigning jointly, exhorting them with all the vigour and energy of which he was capable to renounce the error they had espoused and return to the bosom of the Church. This letter he sent to Constantinople by a presbyter named Gregory, a man upon whose firmness and zeal he could depend. Gregory, on his arrival in Constantinople, finding both Emperors determined to extirpate what they called the new superstition, was so terrified that he hastily left the city without acquainting Emperors or

Ministers with his arrival, or presenting the Pope's letter. On his return to Rome, the Pope, highly provoked, summoned a Council; and it was decided that the presbyter should again go to Constantinople and place the letter in the Emperor's own hands. He set out, but landing in Sicily he was stopped there, the letter taken from him by the officers of the Emperor, and he, by an order from the Imperial Court, sent into exile. A second and third Legation were sent to Constantinople by the Pope, but without effect. The Emperor, indignant with the Pope and people of Italy, equipped a large fleet against them. This being destroyed in a violent storm, he concerned himself no more with the affairs of the West. In 740, the Dukes of Spoleto and Benevento having revolted from Luitprand, King of the Lombards, and being defeated by him, took refuge in Rome. On the King demanding them of the Pope, he refused to deliver them up. The King took possession of some of the cities, but the Duke of Spoleto taking the field, he, with the aid of the Romans, recovered most of the cities of his dukedom. Luitprand laid siege to Rome, and suffered the church of St. Peter (then without the walls) to be plundered by his men. The Pope sent a Legation into France, asking aid from Charles Martel, which at first he refused; but on a second Legation being sent, proposing terms for a treaty, Charles consented and despatched ambassadors, the Abbot of Corbie, and Sigebert, a monk of St. Denis, to confirm the treaty. The Lombards on this withdrew their troops and retired.

The Pope died in November, 741: he was esteemed for his zeal and learning. He was succeeded by—

ZACHARY. A.D. 741,

CONSTANTINE.

LUITPRAND, HILDEBRAND, RACHIS, } KINGS OF THE LOMBARDS.

A native of Greece. Soon after his election he sent a Legation to the King of the Lombards, by whom it was received with attention and respect, and who agreed to a peace with the Romans, on condition of their assisting him against the Duke of Spoleto; this was arranged, and Trasimund, Duke of Spoleto, on the approach of the united forces of Lombards and Romans, went out and delivered himself up into the hands of the King, who granted him his life, but deprived him of the dukedom, and obliged him to end his days in a monastery. The Pope, having fulfilled all he had promised, now wished the King to perform what he had undertaken, namely, to restore the four cities Ameria, Hortas, Polimartium, and Blera, and went himself to the King's camp at Terni. He was met on his way with extraordinary

honours, and attended by the nobility and almost all the army to Terni. He persuaded the King not only to restore the cities, but the patrimony of the Church in the country of the Sabines, and the patrimonies of the Church in the territories of Narni, Osimo, Ancona, and Polimartium. He likewise obtained the release of the Roman prisoners, without ransom, and concluded a peace for twenty years. Zachary also obtained from the Emperor Constantine a grant of some crown lands, signed by the Emperor himself. The Pope had sent a Legation to Constantinople, which had been received by Constantine with kindness and respect. The Lombards having again entered the Exarchate, and preparing to lay siege to Ravenna, the Pope went to Pavia at the entreaty of the inhabitants of that Province, in order to obtain a peace for them. He was well received by Luitprand, and magnificently entertained, and by his persuasions and great eloquence prevailed upon the King to conclude a peace. Zachary held a Council at Rome to regulate some abuses in the Church; and in 746 Carloman, the eldest son of Charles Martel, arrived in Rome, and there embraced a monastic life, receiving the habit from the hands of the Pope, and retiring ultimately to the monastery of Monte Cassino.

Luitprand dying, was succeeded by Hildebrand, his grandson, who beingd eposed after a seven months' reign, Rachis, Duke of Friuli, was raised to the throne. He was no sooner settled in his kingdom, than, forgetful of the existing treaty, he broke into the Roman territory, made himself master of some places, and laid siege to Perugia. Zachary instantly set out from Rome on the news of this invasion, and arriving at the King's camp, by his wonderful power of persuasion and eloquent remonstrances, he prevailed on him to retire to Pavia, restoring the places he had already taken, and leaving the Pope in possession of Perugia. He was appealed to by Pepin, King of France, who was proclaimed King in the Assembly of the States convened at Soissons, 1st of March, 752. Zachary is considered one of the greatest Popes, from his ability, penetration, resolution, and piety. He was most generous to the clergy and the poor; he embellished the city with stately buildings, and was equally beloved by laity and clergy.

He died the 14th or 15th of March, 752, and was succeeded by—

STEPHEN II. A.D. 752.

CONSTANTINE. LEO. — AISTULPHUS, DESIDERIUS, KINGS OF THE LOMBARDS.

A few days after the death of Zachary, a presbyter named Stephen was elected, but did not live to be ordained (dying the

fourth day after his election) ; this occasions some difference in the catalogue of the Popes. Some writers affirming, that having been elected, he has a place among the Popes, and his successor is considered as Stephen III. ; others again, as he was not ordained, do not reckon him among the Popes at all, and call the ordained successor of Zachary, Stephen II.

He was a Roman, and was the first Pope who was carried on men's shoulders. He endeavoured to get the peace confirmed with the King of the Lombards; but Aistulphus broke into the Exarchate, took all the cities and annexed them to the Lombard kingdom, ending the Exarchate, which had been established since the time of Valentinian. He then marched towards Rome, and summoned the inhabitants to submit to him. The Pope sent two Abbots, of the famous monasteries of Monte Cassino and St. Vincent, to treat with him. The King reproached them for concerning themselves in worldly affairs, and ordered them to return. An ambassador was sent by the Emperor to the King, who would agree to no terms; but, entering the Roman dukedom, took several places by storm, laid waste the country, carried off the inhabitants, and blockaded the city of Rome on all sides. The Pope, in this great distress, wrote to Pepin, King of France, who assured him of his protection, and despatched several persons of distinction to attend him into France. With them, and an envoy from the Emperor, Stephen repaired to the Court of Aistulphus, King of the Lombards, at Pavia, to endeavour to negotiate with him, but without success; and from there he proceeded into France. Near the castle of Pontyon, in the neighbourhood of Langres, Pepin himself, his Queen Bertrade, his sons Carloman and Charles, went out three miles to meet him. As he approached, the King dismounted, and fell prostrate, then attended him part of the way on foot. Pepin promised to assist the Roman people, and was anointed by the Pope King of France, at St. Denis, near Paris ; at the same time, the Queen and the two young princes received the royal unction. After some negotiations, Pepin, with the Pope, marched into Italy, defeated the Lombards, besieged the King in his metropolis, and compelled him to submit; and a treaty was drawn up and signed by Aistulphus with great reluctance, by which he was to deliver to the Pope the Exarchate and the Pentapolis, with all the cities, castles, territories, and lands belonging, restore all places he had seized in the Roman dukedom, and live in peace and friendship with the Pope. Pepin returned to France, and the Pope to Rome. The Emperor Constantine had appointed a General Council to meet at Constantinople, to determine the controversy concerning the worship of images. The use of images was condemned, and a definition

of faith, and some canons were published, signed by the Emperors and many of the Bishops. Stephen was much engaged at this time with his own affairs, for Aistulphus renewed the war, and instead of restoring the places he had taken, seized on others. The Pope wrote to the King of France to acquaint him of the proceedings of the King of the Lombards. Owing to Aistulphus's having marched to Rome, and closely besieged the city, it was not without difficulty the letter was sent; and although Pepin assembled an army and marched immediately upon its reaching him, Aistulphus battered the walls with fury, ravaged the surrounding country, carried off the inhabitants into captivity, burning houses, and cutting down trees and vineyards. The Romans, encouraged by the Pope, defended themselves with great bravery, and Stephen wrote again to Pepin, imploring his assistance; this letter the King received within a day's march of the Alps—he advanced without halting till he reached Pavia, to which he laid siege. While there, some ambassadors from the Emperor arrived at his camp. Meanwhile, he besieged Pavia so closely, that Aistulphus raised the siege of Rome and sued for peace, which was granted, upon condition that he should execute immediately the former treaty, and add to the places to be given up the city of Commachio, that he should pay all the expenses of the present war, and also an annual tribute of twelve thousand solidi of gold. These terms being agreed to, Pepin had an instrument drawn up, signed by himself and his two sons, whereby he yielded all places mentioned in the treaty to the Holy See. Stephen II. is justly styled the founder of the temporal power of the Popes.

He died in April, 757, and was succeeded by his brother—

PAUL I. A.D. 757,

CONSTANTINE.
LEO.
DESIDERIUS, { KING OF THE LOMBARDS.

The first and only instance of two brothers being raised successively to the pontificate. He wrote to Pepin to acquaint him with his promotion, to which Pepin replied with expressions of friendship and kindness. The Emperor sent an embassy to Pepin to propose an alliance, but the proposal was rejected. This Pope wrote very many letters, chiefly to the King of France, and relating to temporal matters.

Paul died in May or June, 767, and was succeeded by—

STEPHEN III. A.D. 768.

CONSTANTINE.
LEO.
DESIDERIUS, { KING OF THE LOMBARDS.

Disturbances occurred in Rome on the death of Paul; and

Constantine, a layman, was proclaimed, and the next day ordained sub-deacon and deacon, and shortly afterwards Bishop. This occasioned much confusion in Rome; and after another competitor had withdrawn, the clergy and people proceeded to a new election, and Stephen, a presbyter of the church of St. Cecilia, was chosen. Constantine was deposed, sent to Collanova, and shut up in a monastery. Stephen was a native of Sicily, and highly esteemed by his predecessors, on account of his piety and learning. He despatched letters to Pepin and his two sons, and invited some of their Bishops to assist at a Council in Rome. The Council met, and the Pope presided in person. They issued a decree to regulate the elevation of priests to the pontifical dignity, and that none should assist at such elections armed in any way. They approved the worship of images, on the ground that images had been used and worshipped from the earliest times by the Christians. The King of the Lombards, Desiderius, delayed to fulfil the treaty and deliver up certain places. The Pope wished it done; but the King advanced to Rome with an army, and applied to have an interview with the Pope; this was granted, and in the second conference which they had, in the church of St. Peter, the King ordered the gates of the church to be shut—thus keeping his Holiness in his power. He then obliged him to dismiss two of his Ministers, whom the King treated in a barbarous way, and after dictating a letter for the Pope to write to the King of France, returned to his capital, and refused to perform his promise. On the intervention of the Queen of France, the widow of Pepin, he did at last deliver up several places to the Pope.

Stephen died in February, 772, and was succeeded by—

ADRIAN I. A.D. 772,

CONSTANTINE.
LEO.
CONSTANTINE-PORPHYROGENITUS. DESIDERIUS, { KING OF THE LOMBARDS.
IRENE.

A native of Rome; highly commended for his piety, great learning, engaging behaviour, majesty of his mien, and comeliness of his person. The Lombards made war upon him soon after his accession; and on his refusing to comply with some of their demands, hostilities were again crrried to the very gates of Rome. The Pope, deeply affected by the calamities of his people, recurred to Charlemagne, who had succeeded Pepin, entreating him to come to their relief. Charlemagne at once commenced his march, and reached the Alps, the passes of which he found so well guarded that he proposed an accommodation. Some negotiations were pending, when the Lombards one night were seized with a panic

and dispersed. Charlemagne, advancing, made himself master of Verona, Ancona, Fermo, Spoleto, Rieti, and Foligno, then returned to Pavia, and went to Rome for the Easter Festival. He was magnificently received, visited the holy places in the city, and attended the Pope to the tomb of St. Peter. He confirmed the donation of his father, Pepin, and even added to it, namely, the dukedom of Spoleto, comprising altogether a large territory; and Charlemagne's first care, after the reduction of Pavia, was to put the Pope in possession of all the places given by his father or himself. Charlemagne reserved to himself the country now called Piedmont, Monserrato, the Riviera of Genoa, Parma, Modena, Tuscany, Milan, Brescia, and Verona, with the then dukedoms of Friuli and Benevento. This, however, did not long continue, as, after Charlemagne's return to France, troubles broke out, the Duke of Friuli assuming the title of King of the Lombards, &c. Charlemagne marched with great expedition into Italy, surprised the Duke, took him prisoner, had his head struck off, and ended the revolt. Hearing that the Saxons were in rebellion against him, he recrossed the Alps with the same expedition, and appeared on the frontiers of Saxony. Having settled that war, he set out for Italy with his Queen, Hildegard, and his two sons, Carloman and Louis, and repaired to Rome for Easter, 781. His second entry into the city was no less magnificent than his first. His son Carloman was baptized by the Pope with much solemnity, his Holiness himself being sponsor, and changing the name from Carloman to Pepin. A few days after, both his sons received the royal unction. Pepin was named by his father King of Lombardy, and Louis (who was about three years old) proclaimed King of Aquitaine. During this period great changes had taken place at Constantinople. The Emperor Constantine dying in 775, was succeeded by his son Leo, who reigned five years, and, dying, left a son named Constantine, who succeeded him; his mother, Irene, a Greek, governing in his name, he being under age. She endeavoured to restore the ancient worship, and revoked some of the former edicts against the worship of images. Irene wrote to acquaint the Pope with her intention of restoring the ancient practice of the Church, and begged him to come to a Council she wished to assemble. Her resolution his Holiness highly applauded; but excused himself, on account of his age, from taking so long a journey to attend the Council, but sent two Legates to represent him. The Council met at Constantinople, 786, and was afterwards transferred to Nice in Bithynia. In the seventh session, held on the 13th of October, 787, it was decreed that images of Christ, of the holy Virgin, of the holy angels, and all the martyrs and saints, should be set up

in places of worship, on the highways and in private houses; that they should be used on the sacred utensils, to remind the people of those whom they represented; that they should be worshipped and adored, not with that adoration and worship that was due to God alone, but with an honourable worship, or worship of honour; and lastly, that all who disapproved or opposed such worship as unlawful, should be deposed if ecclesiastics or Bishops, and excommunicated if laymen. The decree, being signed, was sent to Adrian, with a copy of the definition of faith which the Council had approved. Charlemagne arrived in Rome for the third time in 787, and was received and entertained with great magnificence by the Pope, and celebrated the festival of Easter. Charlemagne held Councils on different matters of faith, to one of which, that of Frankfort, the Pope sent Legates. Adrian was an able politician and statesman; he not only maintained, but considerably extended the temporal power and dominions of the Popedom.

He died in September or December, 795, and was succeeded by—

LEO III. A.D. 795.

CONSTANTINE.
IRENE.
NICEPHORUS.
MICHAEL RHANGABE.

CHARLEMAGNE,
LOUIS LE DEBONNAIRE,
EMPERORS OF THE WEST.

He was a Roman, a Presbyter of the Church; and was chosen unanimously the day after the death of his predecessor. He wrote directly to Charlemagne to acquaint him with his promotion, and sent him several presents; to which letter Charlemagne replied, and also forwarded some magnificent presents (said to be spoils taken from the Huns), to be used in repairing and adorning the churches of Rome, especially that of St. Peter. Leo thus employed the treasure, causing a censer of gold to be made for St. Peter's, weighing 17 lbs., covered the shrine of the Apostle, with plates of gold weighing 49 lbs., three crowns of silver weighing 307 lbs., repaired the roof, and rebuilt the porches. He also repaired or rebuilt twenty other churches, and enriched them with ornaments and utensils of great value. Part of the treasure Leo employed in building a hall, or banqueting room, called Triclinium, in the Lateran Palace. He regulated the affairs of the English Church, and again extended the jurisdiction of the See of Canterbury over all the churches of England. A sedition occurred in Rome, in which the nephews of the late Pope were concerned; they conspired against Leo, and treated him with great cruelty, until he was rescued by Winigisus, Duke of Spoleto, who conveyed him into his own

dominions. The Pope wrote from Spoleto to Charlemagne, and afterwards set out to join him, hearing he was at Paderborn repaired thither; and Charlemagne received him with the greatest respect, veneration, and friendship. On Leo's return to Rome, the conspirators were seized and sent to prison. In 800 Charlemagne again visited Rome, and was attended with the usual magnificence. He was there crowned by the Pope, "Emperor of the West," and anointed, together with his son, on Christmas day; in April he returned to France. In the East, the Emperor Constantine dying, Irene was deposed, and Nicephorus, a patrician, was elected, and crowned in the church of St. Sophia. He sent ambassadors to Charlemagne, and a peace was concluded between the two Emperors, and certain limits of each Empire defined. A Council was held at Aix-la-Chapelle, touching the question, "Whether the Holy Ghost proceeded only from the Father?" Charlemagne died at Aix-la-Chapelle in 814.*

The Pope was seized with severe illness, which he bore with great resignation and patience till May or June, 816. During his reign a terrible earthquake occurred in Rome, in which the church of St. Paul was entirely destroyed, and other great buildings. Leo was succeeded by—

STEPHEN IV. A.D. 816,

LEO ARMENUS, EMPEROR OF THE EAST. — LOUIS LE DEBONNAIRE, EMPEROR OF THE WEST.

A Roman by birth, highly esteemed, both by Adrian and Leo, for his virtue and learning. He required the whole Roman people to take the oath of allegiance to the Emperor Louis, and wrote to him, as King, to appoint a place of meeting. The Emperor named Rheims, and ordered his nephew, Bernard, King of Italy, to attend him on the journey. On the Pope's arrival near the city, he was met by the Bishop of Orléans and the Archbishop of Arles, with a large number of ecclesiastics; the Emperor in person met him also, and falling prostrate on the ground before him, welcomed him, saying, "Blessed is he that cometh in the name of the Lord." The Pope, dismounting, raised him, and gave thanks to God. After embracing, they attended a Te Deum in the church. During his stay the Pope consecrated and crowned both Emperor and Empress (Hermenegard).

After spending about two months in France, he returned to Rome, where he died suddenly, 24th or 25th of January, 817, and was succeeded by—

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* The Empire of Charlemagne extended from the Rhine to the Save and the Elbe, from the Pyrenees to the Ebro, and from the Alps to the borders of Calabria. It included also, several islands in the Mediterranean, and a considerable portion of Pannonia (Hungary).

PASCHAL I. A.D. 817,

LEO ARMENUS, MICHAEL BALBUS, EMPERORS OF THE EAST.
LOUIS LE DEBONNAIRE, LOTHARIUS, EMPERORS OF THE WEST.

A Roman by birth, and Abbot of the monastery of St. Stephen. His first care was to acquaint the Emperor Louis with his promotion, sending him a letter by his Legate, Theodore, who was received with all honour and respect by the Emperor. In 818 Paschal was implored by Theodore Studita, Abbot of the monastery of Studius, near Constantinople, to protect him and others from the cruel persecution of the Iconoclast Emperor Leo. From these letters it appeared that images were cast out of the churches, broken, or burnt; all who possessed any were ordered to deliver them up to the Patriarch or Imperial officers; those who had the custody of such books, images, or pictures, were whipped, imprisoned, or sent into exile. The Pope was greatly affected with this account of their sufferings; but being unable to afford them the least assistance, he comforted them by letters, assuring them that to suffer for images was to suffer for Christ, and that the same reward was reserved in Heaven for those who suffered under the Iconoclast Emperors for the sake of images, that was given to those who suffered under the Pagan Emperors for the sake of Christ. Paschal spent some years rebuilding and embellishing several churches and monasteries. He also built and endowed a spacious monastery for the reception of the Greek monks who had fled from Constantinople. In 823 he received Lotharius, eldest son of the Emperor Louis, at Rome, and crowned him Emperor and King of Italy. Lotharius had been taken by his father, in 817, as his partner in the Empire; he had appointed him King of Italy in 822. The Pope granted power to Ebbo, Archbishop of Rheims, to preach and convert the Danes and northern nations.

Paschal died on the 10th of February, 824, and was succeeded by—

EUGENIUS II. A.D. 824,

MICHAEL BALBUS, AND HIS SON THEOPHILUS, EMPERORS OF THE EAST.
LOUIS LE DEBONNAIRE, AND HIS SON LOTHARIUS, EMPERORS OF THE WEST.

A native of Rome, and Archpriest of St. Sabina. He was not chosen without opposition, another being also named. Disturbances arose in consequence, and Lotharius set out for Rome to restore peace. The party of Eugenius prevailed, and he took possession of the dignity. While Lotharius was in Rome, he initiated several reforms in the government of the city; he also

revived the custom of the Popes not being ordained till the election had been approved by the Emperor. Ambassadors were sent by the Emperor of the East to Louis le Debonnaire, with rich presents for him and the Pope. They proposed the assembling of a Council in France to examine the doctrine of the Greeks in relation to the worship of images. The Emperor Louis agreeing, a Council met at Paris in November, 825, in which it was decided that it was lawful to set up images, but unlawful to worship them. The Emperor Louis highly approved of the proceedings of the Council, and despatched the Bishop of Sens and Bishop of Orléans to acquaint his Holiness with them, giving the Bishops a letter to the Pope and recommending to him the Greek ambassadors, Michael and Theophilus, sent to negotiate a union between the Eastern and Western Churches, and to concur with him in composing the differences that had so long existed between the Churches of Rome and Constantinople. In 826 Eugenius assembled a Council in Rome, who issued thirty-eight canons, to restore the ecclesiastical discipline and encourage learning.

The Pope died in the following year, 827, in August, and was succeeded by—

VALENTINE. A.D. 827,

MICHAEL AND THEOPHILUS, EMPERORS OF THE EAST.	LOUIS LE DEBONNAIRE AND LOTHAIRIUS, EMPERORS OF THE WEST.

A native of Rome and Archdeacon of the Church. He had been greatly esteemed by Popes Paschal and Eugenius: the latter is said to have cherished him as a son, and kept him constantly at the palace. Anastasius gives an account of the ceremonies used at his installation or enthroning. "The new Pope went, attended by the clergy, people, and Senate, to the Vatican, and was there first ordained, then placed in the Chair of St. Peter, and after divine service, was conducted with great pomp to the Lateran Palace, where he was enthroned or placed on the pontifical throne, and acknowledged by the nobility and Senate prostrating themselves before him and kissing his foot, amid the acclamations of the people. This ceremony ended, the Pope gave a great entertainment to the chief of the clergy and officers of state, and distributed gifts among the clergy, Senate, and people." Valentine lived but a short time after his election; some writers say one month, others name forty days.

He died about September or October, 827, and was succeeded by—

GREGORY IV. 827,

THEOPHILUS, EMPEROR OF THE EAST. — LOUIS LE DEBONNAIRE AND LOTHAIRIUS, EMPERORS OF THE WEST.

A native of Rome, and Presbyter of the Church. His ordination was delayed until the Emperor, then in France, was acquainted with his election, and it was confirmed by deputies sent to Rome. Little is mentioned of this Pope till the division of the dominions of Louis le Debonnaire among his children; Lothairius was to be his successor in the Empire, and had been already associated with him in the government; Pepin, the second son, was to have the kingdom of Aquitaine; and Louis, the youngest, the kingdom of Bavaria. This was approved at the Assembly of the States in Aix-la-Chapelle, and the three princes crowned with much solemnity. The act of settlement was sent to the Pope, and the princes departed to their new kingdoms. The following year Louis le Debonnaire married Judith, daughter of Duke Welfo, an illustrious Bavarian family. In 823 the Empress gave birth to a son, afterwards Charles the Bald, and the Emperor had to make a new division of his dominions, settling on Charles, by an edict, published at Worms, 829, the country of the Allemans, or land lying between the Maine, the Rhine, the Neckar, and the Danube, all Rhetia (or country of the Grisons), and part of the kingdom of Burgundy. This occasioned great disputes between Lothairius and his father, and Lothairius persuaded the Pope to accompany him into France; some letters passed between the Bishops of the Emperor's party and the Pope, who afterwards endeavoured to mediate between the Emperor and his rebellious sons. The Emperor, however, was compelled, by the desertion of his army, to deliver himself and his son Charles, to the rebels, by whom he was deposed. This indignity, however, the other princes, Pepin and Louis, resented, and rescued their father out of Lothairius's hands, and replaced him on the throne.

Gregory died on the 15th or 25th of January, 844, and was succeeded by—

SERGIUS II. A.D. 844,

MICHAEL, EMPEROR OF THE EAST. — LOTHAIRE, EMPEROR OF THE WEST.

A native of Rome, and Archpriest of the Church. He was ordained as soon as elected. Lothaire, who had succeeded his father as Emperor, was highly provoked, and despatched his eldest son Louis, whom he had appointed King of the Lombards, with an army into Italy to chastise the Romans, and prevent their

encroaching for the future upon what he considered to be the rights of his crown. The young prince was attended by many Bishops and persons of distinction; and upon his entering the Ecclesiastical States, he committed everywhere the most dreadful ravages, killed many of the inhabitants, and devastated the country. On his approach to Rome, the Pope sent out the judges and magistrates nine miles to meet him. At a distance of one mile from the gate he was met by the nobility and some of the clergy, who, with the people, escorted him to the Vatican. On the top of the steps leading to the church stood the Pope; the King, ascending, embraced the Pope, and taking his right hand, advanced to the door of the church. At a sign from the Pope the doors were shut, and turning to Louis, he said, "If you come as a friend, and for the good of the State and this Church, I shall order the doors to be opened, if not, they shall not be opened by me, nor by my command." The King assured him he had come with no evil intention; the doors were opened, and thanks were returned for the safe arrival of the King. On the 15th of June Louis was crowned and anointed King of the Lombards, by Sergius, with great pomp and magnificence. During his stay Louis renewed the edict forbidding the ordination of the Pope to take place until the election was confirmed by the Emperor; he also made some regulations, in the Emperor's name, for the government of the city, and then departed to his own kingdom, to the great joy of the Pope and the Romans. Sergius rebuilt and repaired several churches. It is recorded that the Saracens, coming up the Tiber with a numerous fleet of small boats, landed in Rome, plundered the churches of St. Peter and St. Paul, and retired unmolested, with an immense booty and large number of captives.

Sergius died in February, 847, and was succeeded by—

LEO IV. A.D. 847,

MICHAEL, EMPEROR OF THE EAST. — LOTHAIRE, LOUIS, } EMPERORS OF THE WEST.

A native of Rome, and Presbyter of the Church. He was ordained before his election was confirmed by the Emperor. Having waited two months and fifteen days, and the deputies not arriving, nor even the messengers returning that had been sent to apprise the Emperor, the Senate considered the ordination might be proceeded with, which was done accordingly on Easter Monday, 847. Leo's first care was to restore the churches of St. Peter and St. Paul to their former splendour; his next was to secure the church of St. Peter from any other such attempt, by building a new city on the Vatican, and enclosing it and the church within

a wall. This design he communicated to the Emperor, who not only contributed, but induced his two brothers, Charles, King of Neustria, and Louis, King of Bavaria, to contribute generously. The Roman nobility likewise assisted the Pope with large sums. The foundation of the new city was laid in September with great solemnity, and the Pope passed much time in examining the progress of the workmen. Hearing, however, that the Saracens meditated another attack, he employed all his workmen in fortifying Rome. The fleet of the Saracens was, however, dispersed by a violent wind; many vessels were wrecked, and of the enemy some were killed and others taken prisoners and carried in triumph to Rome. A number were hung, the rest the Pope put into chains and employed them in the most laborious portions of his new work. In 850 Louis, King of Italy, arrived in Rome, sent by his father, who had taken him for his colleague in the Empire, to be crowned Emperor by the Pope. He was received by Leo with the usual marks of distinction, and crowned with much ceremony in December. Leo continued his work with unabated ardour, and had the satisfaction of completing it. The new city was called, from its founder, the Leonine City, and the Pope consecrated it with great solemnity on June 27, 852 (Anast. in Leon.). Next year he assembled a Council in Rome, and some new canons were issued, to restore discipline, banish abuses, &c. They also deposed, with one consent, Anastasius, Cardinal Presbyter of the church of St. Marcellus in Rome, for living five years out of his diocese. It is worthy of note, that this Council is said to have been held in "the seventh year of the pontificate of the most holy and universal Pope, Leo IV.," this being the first instance of any public deeds being marked with the years of the Popes or of their pontificate. Leo was a man of great energy and talent, possessed of many virtues, and held in high esteem by the Church.

He died the 17th of July, 855, and was succeeded by—

BENEDICT III. A.D. 855,

MICHAEL, EMPEROR OF THE EAST. — LOTHAIRE, LOUIS II., EMPERORS OF THE WEST.

A native of Rome, Presbyter of the church of St. Calixtus. The decree of his election was sent to the Emperors; but on the return of the deputies, followed by those from the two Emperors, they were prevailed on to abandon Benedict and declare for the Presbyter Anastasius, who had been deposed by a Council and excommunicated by the preceding Pope, and who, supported by the envoys, passed through the Leonine City throwing down and burning statues of the Holy Virgin and one of our Saviour. Anastasius advanced to the Lateran palace, and, placing himself on the

pontifical throne, ordered Benedict to be stripped of the ensigns of his dignity, to be cruelly beaten, and to be delivered up to two presbyters whom Leo had deposed for their crimes. The people were filled with grief and consternation; but the Bishops, with great firmness, refused to consecrate Anastasius. In a conference held at the Lateran the envoys yielded, and ordered Benedict to be set at liberty; and three days after, he was carried in triumph to the church of St. Peter and ordained in the presence of the Imperial envoys, the Bishops, people, and nobility, and acknowledged by all as lawful Pope. Michael, Emperor of the East, hearing of the election of Benedict, despatched a monk named Lazarus (said to be a skilful painter) to Rome, to congratulate the new Pope. He also sent many valuable presents to the church of St. Peter.

Benedict died in April, 858. In the earlier part of his pontificate, the person called Pope Joan is supposed to have lived. Benedict was succeeded by—

NICHOLAS I. A.D. 858,

MICHAEL AND BASILIUS, EMPERORS OF THE EAST. LOUIS II., EMPEROR OF THE WEST.

A native of Rome and Deacon of the Church. He was chosen with one consent and carried by force from the basilica of St. Peter—where he had concealed himself to avoid being elected—to the Lateran palace and placed on the pontifical throne. The Emperor Louis, who had but lately left the city, when he heard of the death of Benedict, returned, and assisted in person at the consecration of the new Pope. The ceremony of crowning the Pope seems to have been first introduced at this time, no mention of it by Anastasius or any other ancient writer being made before. The Emperor retired to a place called Quintus, in the neighbourhood of Rome; and, hearing that the Pope was coming to visit him, not only went out to meet him, but, dismounting as he approached, took hold of the bridle and led his horse the distance of a bow-shot on foot, and repeated the act on parting. Ignatius, Patriarch of Constantinople, having being deposed by order of the Emperor, and Photius, a layman, raised to the patriarchate, the latter applied to the Pope to confirm his election, as it had occasioned great disturbances at Constantinople, where Ignatius was much respected. The Pope received the letter, and also the Imperial ambassadors, who brought rich presents to St. Peter's church; and being informed by them of the deposition of Ignatius and ordination of Photius, by the advice of a Council assembled on the occasion, resolved to send Legates to Constantinople, as requested by the Emperor; and two Bishops, Rodoald of Porto and

Zachary of Anagni, were named. In the letter the Pope sent to the Emperor by the Legates, he complained of his having deposed Ignatius without consulting the Apostolic See, and appointing a layman in his room, in defiance of the canons of the Church and the decrees of the Roman Pontiffs; and he refused to approve the ordination of Photius till his Legates had informed him of the particulars of it, &c. He also wrote to Photius. The Legates set out; but when the Emperor Michael understood that the Pope would not acknowledge Photius, and that the Legates were only to communicate with him as a layman, he ordered them to be confined and carefully kept from the friends of Ignatius. After being closely confined and strictly guarded, the Emperor caused them to be informed, that if they would not acknowledge Photius, he should banish them to the most barren part of his Empire. Upon this they yielded, and engaged to exert all their interest in favour of Photius, whom they acknowledged. A Council was held, before which Ignatius was summoned; but as he withstood both threats and promises, and would not resign, the Council was adjourned, and he appealed to the Pope. When his Holiness understood the conduct of his Legates and the acts of the Council held at Constantinople; that Ignatius had been deposed, and Photius placed in his room; that his Legates had agreed to this, and acknowledged and communicated with Photius as lawful Patriarch, he immediately assembled the whole Roman Church, and solemnly declared, in the presence of the Imperial ambassador, that his Legates had acted contrary to their instructions; that they were not authorized to confirm the deposition of Ignatius and the election of Photius; that he never had consented, and he never would consent, to the one or the other. He also wrote to the Emperor, and protested against the cruel treatment of the Legates, and to Photius.

The Pope behaved with great firmness, and exerted his authority with no less steadiness in the accusation of Lothaire, King of Lorraine, against his wife, Theutberga. Wishing to marry another, he accused his wife of a horrible crime, which she denied, and appealed to the Pope. A Council was appointed to meet at Metz to determine the affair, and the Pope sent Legates to assist, with full instructions. Lothaire gained over the Legates; and the Council, having heard some witnesses against Theutberga, declared Waldrada (whom Lothaire had since married) to be his lawful wife. The Pope, when informed of this, condemned the Council of Metz, and deposed the Archbishops of Cologne and Trèves. The two prelates complained to the Emperor, Lothaire's brother, then at Benevento, who readily interposed and went to Rome, determined that the Bishops should be reinstated in their Sees.

The Pope took refuge in the church of St. Peter. The Emperor being seized with a fever, sent the Empress to invite him to a conference; and, hearing the true account of the proceedings of his brother, abandoned the cause of the two Archbishops, and ordered them back to France. A dispute occurred between Rothade, Bishop of Soissons, and his Metropolitan, the Archbishop of Rheims, and the former appealed to the Pope, and arrived in Rome in 864. He was restored to his See in 865. In 867 Photius was deposed and Ignatius restored, after the murder of the Emperor Michael. This Pope was most charitable to the poor, and made many rich presents to the churches; he repaired the aqueduct that conveyed water to the Vatican and that portion of the city, and rebuilt Ostia, strengthening it to resist any new attack of the Saracens.

Nicholas died the 13th of November, 867, and was succeeded by—

ADRIAN II. A.D. 867,

BASILIUS, EMPEROR OF THE EAST. LOUIS II., EMPEROR OF THE WEST.

A Roman by birth, and Presbyter of the church of St. Mark. He had been chosen unanimously on the death of the two predecessors of Nicholas, but prevailed on the people to acquiesce in the reasons he urged against his promotion. They would not listen to them now; and, though in the seventy-fifth year of his age, he was carried from the church of St. Mary the Greater, where they found him at his prayers, to the Lateran palace, where he was placed, amid the loud acclamations of the people, on the pontifical throne. The decree of election was confirmed by the Emperor, and Adrian was consecrated in St. Peter's, the 13th of December, 867. During the ceremony the city was entered by Lambert, Duke of Spoleto, who gave it up to be plundered; no houses, churches, or monasteries were spared, and men and women barbarously used or carried away. The Pope excommunicated Lambert, and complained to the Emperor, who deprived him of the dukedom. Adrian sold the presents that, according to custom, were sent to a new Pope, and distributed the money among the poor. The King of Lorraine wrote to him, and received permission to come to Rome; and on being assured that Waldrada repented of her past wickedness, and, renouncing Lothaire, would lead thenceforth the life of a penitent, she was absolved. Lothaire set out for Rome, and was but coldly received by the people; the Pope made him several presents, and entertained him at dinner in the Lateran palace. The affair of the divorce was not settled, and Lothaire died, on his way home, of a fever which carried off

the greater part of his retinue. Envoys from Basilius, Emperor of the East, arrived in Rome in 868, charged with letters to acquaint the Pope of Photius being driven from the See of Constantinople, and Ignatius restored. The ambassadors were received, not only by the Pope, but by the whole people, with extraordinary marks of distinction. Adrian wrote to the Emperor, desiring him to assemble a General Council at Constantinople, as the most effectual means of restoring to that Church the wished-for peace and tranquillity, and named as his Legates, Donatus, Bishop of Ostia, Stephen of Nepi, and the deacon Marinus. The Emperor approved, and a Council was appointed to meet in October, 869, at Constantinople. Ten sessions were held, and an account of the proceedings was drawn up, and carried by the Legates to the Pope. Adrian wrote many letters—to Hincmar, Bishop of Rheim; to Louis and Charles, one King of Germany, and the other claiming the Kingdom of Lorraine; to the Emperor Basilius; and, to the Patriarch Ignatius. This Pope is much commended for his hospitality, beneficence, and generosity to the poor.

He died on the 27th of November, 872, and was succeeded by—

JOHN VIII. A.D. 872,

BASILIUS, EMPEROR OF THE EAST. LOUIS II., CHARLES THE BALD, EMPERORS OF THE WEST.

A native of Rome and Archdeacon of the Church, who was ordained shortly after his election. The Emperor being in Campania, came to Rome soon after the Pope's consecration, and was by him absolved from an oath he had taken when besieged in a tower, of the Palace in Benevento with the Empress and his daughter and a few attendants, by the Duke of Benevento. Afterwards, by the intervention of the Pope, a peace was concluded between the Emperor and the Beneventans. In 875, the Emperor Louis dying without a direct heir, Charles the Bald, his uncle, entered Italy at the head of a powerful army, and proceeding direct to Rome, was crowned by the Pope, in the church of St. Peter, on Christmas day. From Rome, accompanied by the Pope, he repaired to Pavia, and in a Diet held there was acknowledged Emperor, and, according to custom, was crowned King of Italy by the Archbishop of Milan. The Emperor appointed Boso Duke of Lombardy, and named him Lieutenant or Commissary, to govern his Italian dominions. At this time the southern provinces of Italy were dreadfully harassed by the Saracens, who overran them, destroying cities, towns, and villages, putting the inhabitants to the sword, or carrying them away into captivity. The Pope despatched messenger after messenger, praying the Emperor to

hasten to their relief. The Emperor marched with his army and was met by the Pope at Vercelli. They proceeded together to Tortona, where Richilda, who was with her husband, was crowned Empress by the Pope, and he then returned to Rome. The Emperor died on his way to France, being poisoned by his physician, a Jew, in whom he placed great confidence. The news of the Emperor's death caused the utmost confusion in Rome; and the Saracens having made themselves masters of an important fortress, the Pope made a treaty with them, and agreed to pay them a yearly tribute of 25,000 mancusæ, upon condition that they committed no hostilities in the Roman territory, or attempted to take the city of Rome. The Saracens faithfully observed the treaty; but the Duke of Spoleto and Marquis of Tuscany, who had been excommunicated by the Pope for usurping some lands belonging to the Church, entered Rome, seized the Pope, confined him, and plundered the city. On their retreat the Pope left Rome, and, embarking at Ostia, fled by sea to France, where he was kindly received by Louis, surnamed the Stammerer, who had succeeded his father, Charles, in that kingdom. He landed at Arles in May, 878, and proceeded to Lyons, and afterwards to Troyes, where a Council was summoned to meet, when the late outrages in Rome were laid before them. The Duke of Spoleto and Formosus, Bishop of Porto, were anathematized, and several canons were issued. During the sitting of the Council, Louis was crowned by the Pope, in September, 878. The Pope closed the Council with a speech, addressed to the King and Bishops, exhorting them to come to the protection of the Church, with the army and their vassals. The Patriarch Ignatius dying, Photius was chosen to succeed, and was acknowledged by the Pope's Legates. The Emperor sent an embassy at the same time, strongly recommending him to the Pope's favour; and in consequence of the death of Ignatius, the Pope absolved him from the excommunication, and received him as a Bishop and a brother, on certain conditions. The Legates, in a Council at Constantinople, on Photius promising to fulfil certain conditions, restored to him the ensigns of his dignity, and declared him lawful Patriarch of the Imperial city; they also condemned the eighth General Council, for which they were deposed by the Pope on their return to Rome, 880. In that year Charles le Gros was crowned by the Pope in the church of St. Peter.

John died in December, 882, and was succeeded by—

BASILIUS, LEO THE PHILOSOPHER, EMPERORS OF THE EAST.

MARTIN II. A.D. 882,

CHARLES LE GROS, EMPEROR OF THE WEST.

A native of Tuscany. He declared the acts of the Council of

Constantinople to be null and void, excommunicated Photius, and anathematized all who should communicate with him or acknowledge him for lawful Patriarch; which so provoked the Emperor, that he refused to acknowledge Martin as lawful Pope, declaring he had been translated from one See to another, therefore not canonically elected. Martin recalled Formosus, Bishop of Porto, to his See, although he had been excommunicated by his predecessor. He is said, at the request of Alfred, King of England, to have exempted the English school at Rome from all taxes (Math. Westmon. et Sim. Dunel. ad ann. 884).

He died in the second year of his pontificate, 884, and was succeeded by—

ADRIAN III. A.D. 884,

BASILIUS, LEO THE PHILOSOPHER, EMPERORS OF THE EAST.

CHARLES LE GROS, EMPEROR OF THE WEST.

A native of Rome. One of his first decrees was, that a new Pope should thenceforth be consecrated without waiting for the Imperial envoys. The Emperor Basilius endeavoured to reconcile him with Photius, even offering to send a fleet to assist him against the Saracens, who were again committing dreadful ravages in Italy; but finding him as inflexible as Martin, the Emperor wrote a letter, charging him with pride, arrogance, and presumption. This letter the Pope did not live to receive, he died in September, 885, and was succeeded by—

STEPHEN V. OR VI. A.D. 885,

BASILIUS, LEO THE PHILOSOPHER, EMPERORS OF THE EAST.

CHARLES LE GROS, EMPEROR OF THE WEST.

A native of Rome, and Presbyter of the Church. He was unanimously chosen, and carried by force to the Lateran (as he opposed his own election), placed on the pontifical throne, and next day ordained and consecrated in St. Peter's church. His generosity and charity were great: he was obliged to recur to his own patrimony, which he expended during a dreadful famine in maintaining the poor and relieving orphans (many of whom he fed at his own table), and in privately supplying the necessaries of life to noble but unfortunate and decayed families. The Emperor's letter, addressed to Adrian, Stephen answered soon after his consecration; but it did not reach Constantinople till after the death of the Emperor. His successor, Leo, surnamed the Philosopher or the Wise, upon receiving the Pope's letter, deposed Photius, and confined him in a monastery (886). Leo substituted

his own brother, Stephen, and wrote to the Pope for a dispensation. The Pope highly approved of the expulsion of Photius, and wrote to that effect, saying he could do nothing with respect to the dispensation till some discrepancies in the letters had been explained. Legates were sent by the Emperor to give a minute account to the Pope, but he died before they arrived. Charles le Gros died in 888. After some disputes, Guido, Duke of Spoleto, was crowned Emperor by the Pope, in February, 891.

Stephen died in the autumn of that year. He is said to have preached a sermon against using charms; and talking at church. He was succeeded by—

FORMOSUS. A.D. 891,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST.	WIDO OR GUIDO, LAMBERT, ARNULPH,	EMPERORS OF THE WEST.

The Bishop of Porto, excommunicated by John VIII., and obliged to swear never to enter Rome or exercise any episcopal function. From this oath he was absolved by Martin II., and, on the death of Stephen, was chosen Pope. This is the first instance of a Pope being translated from another See, the preceding Popes having usually been Presbyters or Deacons of the Church. He is spoken highly of by several writers, as in every respect worthy his high station. He refused the dispensation applied for by the Emperor Leo in favor of his brother, who was however raised to the Patriarchate, and acknowledged as lawful Patriarch by all the Bishops of the East. Formosus appointed a Council to meet at Vienne in 892, to correct some abuses that prevailed in the kingdom of Arles. In 894 great confusion and disturbances occurred in Italy. Lambert, son of Guido, had been crowned Emperor; but a war breaking out between two claimants to the kingdom of Italy, Arnulph, King of Germany, entered the country with a powerful army, and laid siege to Rome (895). After a vigorous resistance, the Romans yielded; and Arnulph was crowned Emperor by the Pope. After a stay of fifteen days he departed, and immediately the war between Berengarius and Lambert was renewed. Owing to the Pope's mediation they were at length reconciled, and divided the kingdom of Lombardy between them.

In the same year the Pope died, on Easter day, April, 896. He is spoken of by eminent writers as a man truly religious, and well versed in Scripture. Auxilius says, that he drank no wine, never tasted meat, and died in the eightieth year of his age. He was succeeded by—

BONIFACE VI. A.D. 896,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. | LAMBERT, ARNULPH, } EMPERORS OF THE WEST.

A native of Rome; a man of infamous character, who had been deposed from the rank of sub-deacon for his wicked and scandalous life.

He is said to have died of the gout after fifteen days. Some writers do not even reckon him among the Popes. He was succeeded by—

STEPHEN VI. OR VII. A.D. 896,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. | LAMBERT, ARNULPH, } EMPERORS OF THE WEST.

A native of Rome. Baronius writes—"He intruded himself into the See." His barbarous treatment of the body of his predecessor, Formosus, reflects greater disgrace on his memory than his intruding by force and violence into the See. Assembling a Council at Rome, he caused the body to be taken from its grave, placed in episcopal robes on the pontifical chair; and, after a horrible mockery of a trial, the body was cast into the Tiber, divested of the robes and ornaments. Many reasons are ascribed to Stephen for his conduct. Platina says, it was owing to Formosus having traversed his wicked designs, and prevented his being chosen at a former election. Stephen was driven from the See, thrown into a dungeon, and strangled, as we learn from his epitaph, found in the ruins of the ancient church of St. Peter, and published by Manlius in the pontificate of Alexander III.

He is supposed to have been put to death in the year 897, and was succeeded by—

ROMANUS. A.D. 897,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. | LAMBERT, ARNULPH, } EMPERORS OF THE WEST.

A native of Gallesium. Romanus is said by Platina to have annulled the acts of his predecessor Stephen, and declared his proceedings against Formosus unjust and illegal. He is supposed to have been a man of different character to Stephen.

He died in November 897, after a short pontificate, and was succeeded by—

THEODORE II. A.D. 898,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. | LAMBERT, ARNULPH, } EMPERORS OF THE WEST.

A native of Rome, who held the See but twenty days. He

caused all who had been ordained by Formosus (whom Stephen had deposed) to be reinstated in their rank, caused the body to be taken out of the Tiber and restored with great solemnity to its sepulchre in the Vatican, and declared all the acts of Formosus to be legal and valid. Theodore was liberal to the poor, a lover of peace, and beloved by the clergy.

He died in February or March, 898, and was succeeded by—

JOHN IX. A.D. 898.

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. — LAMBERT, ARNULPH, EMPERORS OF THE WEST.

In the room of Theodore, Sergius, a Presbyter of the Church, was chosen; but the party of John prevailing, Sergius was driven from the city, and John, a native of Tivoli, was elected. Berengarius, appearing suddenly before Rome with a powerful army, obliged the Pope to crown him Emperor. After his departure the Pope assembled a Council, and declared the coronation null and illegal, it having been extorted by force, and acknowledged Lambert for lawful Emperor. The same Council annulled the acts of the Council held under Stephen. Those whom Formosus had ordained were restored to their rank in the Church, and twelve canons were issued, one of which enjoined a penance on those who had dragged the body of Formosus from its sepulchre.

John held a Council at Ravenna, and died about the month of August, 900. He was succeeded by—

BENEDICT IV. 900,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. — LOUIS III., EMPEROR OF THE WEST.

A native of Rome, of illustrious family, a good man, and greatly esteemed by the nobility, people, and clergy. Baronius (a.d. 900) says—"This was an iron age, barren of all goodness; a leaden age, abounding with wickedness; and a dark age, owing to the scarcity of writers and men of learning." Deputies were sent to Rome by Argrim, Bishop of Langres, to acquaint the Pope that he had been driven from his See. Benedict assembled a Council in the Lateran, which issued a decree for his restoration. Argrim was accordingly reinstated. The Emperors Lambert and Arnulph having both died, after some contention between Berengarius and Louis, son of Boso, King of Arles, the latter prevailed and was crowned, either by Benedict or, according to Baronius, by the preceding Pope, John IX.

Benedict was kind and generous to the widows and orphans in the city, and died in October 903. He was succeeded by—

LEO V. 903,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. — LOUIS III., EMPEROR OF THE WEST.

A native of Ardea. He was driven from the See by one of his own priests, Christopher, and thrown into prison, where, according to Sigonius, he died of grief, about October or November, 903. His successor was—

CHRISTOPHER. A.D. 903,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. — LOUIS III., EMPEROR OF THE WEST.

A native of Rome. After intruding himself into the See, he was driven out himself, after a few months, by Sergius, who confined him in a dungeon, where he died.

SERGIUS III. A.D. 904,

LEO THE PHILOSOPHER, EMPEROR OF THE EAST. — LOUIS III., EMPEROR OF THE WEST.

A native of Rome and Presbyter of the Church. He had been chosen on the death of Theodore II.; but the party of John IX. being the most powerful, he was obliged to quit Rome, whence, by the aid of the Marquis of Tuscany, he drove out Christopher and placed himself in the See. Baronius says he was the slave of every vice and the most wicked of men (Bar. ad ann. 908). He had a son by Marozia, a courtesan of Rome, named John, who was afterwards raised to the Popedom. Sergius rebuilt, decorated, and enriched the Lateran church. The Emperor Leo having married four wives, and the Patriarch of Constantinople refusing to perform the fourth marriage, and deposing the presbyter who did officiate, Leo applied to the Pope, who confirmed the marriage. The Patriarch continued to oppose it as unlawful, and would not recognize Constantine, the son by that marriage, as lawful heir, whereupon the Emperor exiled him and raised Euthymius to the Patriarchate.

Sergius died about the month of August, 911, and was succeeded by—

ANASTASIUS III. A.D. 911,

LEO THE PHILOSOPHER, ALEXANDER, EMPERORS OF THE EAST. — LOUIS III., EMPEROR OF THE WEST.

A native of Rome. Little more is known of this Pope than that, at the request of Berengarius, King of Italy, he sent rich presents to the Church of Pavia, and granted to the Bishop of

that city the use of a canopy, the privilege of riding a white horse, with the cross carried before him, and of sitting in all Councils at the Pope's left hand. He also received a letter from the Patriarch of Constantinople on the Emperor's third and fourth marriages, which he did not live to reply to. He is commended for his mildness of government and purity of life.

Anastasius died in October, 913, and was succeeded by—

LANDO, A.D. 913,

ALEXANDER,
CONSTANTINE,
EMPERORS OF THE EAST.

LOUIS III.,
EMPEROR OF THE WEST.

A Sabine by birth. He only held the See six months, and is supposed to have died in April, 914, and was succeeded by—

JOHN X. A.D. 914,

CONSTANTINE VIII.,
EMPEROR OF THE EAST.

LOUIS III.,
EMPEROR OF THE WEST.

A native of Rome. He engaged the Italian princes in a league against the Saracens, who had possessed, since 876, a stronghold on the banks of the Garigliano, a short distance from Rome, from whence they made daily incursions into the country. To deliver the city from this oppression was the Pope's first care; and on Berengarius, King of Italy, marching to Rome at the head of a powerful army, in order to assist in driving out the Saracens, John sent his brother Peter to meet him, with the nobility, clergy, and people, who attended him to the Vatican after visiting the tomb of the Apostle. And he received his confession of faith and entertained him with great splendour at the Lateran palace till Easter Sunday, 916, when he was crowned Emperor by the Pope. On the arrival of the troops sent by the Emperor Constantine, the Pope and Emperor Berengarius took the field and surrounded the fortress of Garigliano, which, after some resistance, was taken, and many of the Saracens captured or put to the sword. The Church of Constantinople was re-united to the Church of Rome, and an end put to the schism between Nicholas, whom the Emperor had deposed and banished, and Euthymius, who was appointed in his room, by the death of the latter in 920. Disturbances occurred at this time in Italy on the death of the Emperor Berengarius caused by the different competitors for the kingdom. Hugh, Count of Provence, was eventually crowned King of Lombardy. Two prostitutes exercised great power in Rome at this time, Theodora and Marozia; and the latter, incensed that the Pope preferred his brother Peter to her husband Wido, Marquis of Tuscany, pre-

vailed on Wido to destroy them both. He, with a band of ruffians, broke into the Lateran palace while the Pope's brother was there with him, killed Peter on the spot and dragged John to prison, where he died, or was murdered, about June, 928. He was the first Pope who appeared at the head of an army.

John was succeeded by—

LEO VI. A.D. 928,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

Said to have been the son of the Primicerius Christopher. He is greatly commended by Platina. From 922, when the Emperor Berengarius was murdered, there were no Emperors of the West till 962, when Otho, King of Germany, was crowned Emperor by Pope John XII.

Leo died in the year 929, and was succeeded by—

STEPHEN VII. A.D. 929,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

A native of Rome, he is represented as having been of an excellent temper and to have led a religious life (Platina in Steph. VII.).

He died about the 15th of March, 931, and was succeeded by—

JOHN XI. A.D. 931,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

Son of Pope Sergius III. by Marozia, and was raised to the See by the influence of her husband, Wido, Marquis of Tuscany. He granted a charter to Odo, Abbot of Cluny. He was seized in 933 by his half brother Alberic, and confined in prison until his death, in 936. He was succeeded by—

LEO VII. A.D. 936,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

A native of Rome, chosen unanimously by the clergy and people. He opposed his own election, but was obliged to yield. A cotemporary writer (Flodoard) speaks highly of his virtues. He endeavoured to restore the discipline of the Church and correct abuses; and employed Odo, Abbot of Cluny, to negotiate a peace between Hugh, King of Italy, and Alberic, who governed Rome.

Odo also restored the monastery of St. Paul at Rome to its former discipline. The Pope wrote letters to Gerhard, Bishop of Lorch, and to the Abbot of St. Martin at Tours.

He died about the 18th of July, 939, and was succeeded by—

STEPHEN VIII. or IX. A.D. 939,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

A German, according to Platina; a native of Rome, educated in Germany, according to other writers. Being chosen against the will of Alberic, who continued to tyrannize at Rome, Stephen was by his partisans so cut and disfigured in the face that he was always ashamed to appear in public. He espoused the cause of Louis d'Outremer, son of Charles the Simple, and by his letters ordered all his subjects to submit to Louis as lawful sovereign, on pain of being excommunicated.

This Pope died December 942, and was succeeded by—

MARTIN III. A.D. 942.

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

Baronius, upon the authority of an ancient manuscript in the Vatican Library, informs us that Marinus, or Martin, was a native of Rome, kind to the poor. He rebuilt, repaired, and adorned several churches, endeavoured to restore the decayed discipline, and also to reconcile the quarrels of the Christian princes. This is confirmed by Platina. His death is supposed to have been in June, 946; and he was succeeded by—

AGAPETUS II. A.D. 946,

CONSTANTINE, ROMANUS, } EMPERORS OF THE EAST.

A native of Rome. He sent a Legate to preside at the Council held at Ingelheim in order to determine the claims of Hugh and Artold to the See of Rheims. Hugh declining to stand the judgment of the Council, Artold was unanimously declared lawful Bishop of Rheims, and Hugh excommunicated. A Council was also held at Trèves in 948, and the acts of both Councils were confirmed by the Pope the following year. By Rotgerus, in his life of Bruno, Archbishop of Cologne, Agapetus is spoken of as a man of great sanctity.

He died in 956, and was succeeded by—

JOHN XII. A.D. 956.

CONSTANTINE, EMPEROR OF THE EAST. OTHO, EMPEROR OF THE WEST.

He was the son of Alberic, and had succeeded his father in the government of Rome. He seized on the pontifical dignity, taking the name of John. His first act was to make war upon the Prince of Capua in person. Being defeated, he returned to Rome and led a wicked and vicious life. His next proceeding was to despatch Legates to Otho, King of Germany, to acquaint him with the tyranny and exactions of Berengarius, King of Italy, and his son Adelbert, not only on their own subjects but the Romans also, and to offer him the Imperial Crown, provided he drove out the tyrants and delivered the Church. Otho, assembling his army, marched into Italy and arrived without interruption at Rome, where, amid the acclamations of all, and attended by the nobles, clergy, and crowds of people, he went to the Vatican. After performing his devotions at the tomb of St. Peter, he was crowned and anointed Emperor. A diploma of this Emperor, in letters of gold, was to be seen in the Castle of St. Angelo in Rome. After Otho's departure, the life of this Pope became so infamous, that some ambassadors, sent by Otho to the Pope, on their return having informed the Emperor of his wicked proceedings, he marched to Rome. The Pope, hearing of his approach, collected all the treasures and wealth he could find in the church of St. Peter, and fled with his followers. The Emperor entered the city at the head of his army and was received with joy; and attended to the castle of St. Paul. After settling the civil government of the city, he assembled, by the advice of the prelates, a Council to examine into the conduct of the Pope. He was summoned to appear and answer the accusations made against him, of crimes and scandals too horrible to mention. John did not come; and a letter was sent to him in the name of the Emperor and Bishops. To this the Pope wrote an answer, "informing them that if it was their intention to appoint another Pope, he would excommunicate them all."

The Council, Emperor, and Bishops being all agreed, John was deposed, and the Council, nobles, clergy, and people chose—

LEO VIII. A.D. 963,

NICEPHORUS PHOCAS, EMPEROR OF THE EAST. OTHO, EMPEROR OF THE WEST.

A native of Rome and Keeper of the Records. The Emperor, finding the city tranquil and the people contented, dismissed a great part of his army. John, the late Pope, no sooner heard this,

than by intriguing in Rome and promising immense wealth as rewards, he stirred up such a party, that in January, 964, the whole city was in arms, without the Emperor having received the slightest intimation of such an attempt. However, he collected a few of his troops, and, marching at their head, approached the rebels, who were in battle array on the opposite side of the Tiber; engaged them, and defeated them as they were passing the bridge; put them to flight; and pursued them with great slaughter, till it was stopped by the Emperor himself. Pope Leo interceded for the rebels; and the Emperor granted a free pardon on their taking the oath of allegiance and giving hostages. On the Emperor leaving Rome a new revolt broke out and a conspiracy was formed to restore John.

Leo fled from the city, and John returned. He held a Council, in which Leo was deposed. John died soon after, on 14th May, 964. The rebels, persisting in the rebellion, chose Benedict, a Roman (by some called Benedict V., 964), to succeed John. The Emperor Otho, on being informed of this new election, marched to Rome and compelled the inhabitants to surrender. He summoned a Council, by whom Benedict was condemned and divested of the pontifical ornaments, but allowed to retain the rank of Deacon upon condition of quitting Rome and going into banishment.

Leo did not long enjoy his restoration. He died early in March, 965, and was succeeded by—

JOHN XIII. A.D. 965.

NICEPHORUS PHOCAS, EMPEROR OF THE EAST. OTHO, EMPEROR OF THE WEST.

By those who acknowledge Benedict V. for lawful Pope, it is recorded that he retired to Hamburgh, where he died, in July, 965. John was a native of Rome, son of a Bishop of that name, and unanimously chosen. He had not long enjoyed the dignity, when the nobles, irritated by his haughty manners, entered into a conspiracy against him, and obliged him to retire from Rome to Capua, where he was received with the highest respect by Prince Pandulph, and hospitably entertained for ten months. The Romans, hearing the Emperor was marching with his army to Rome, to restore the Pope and punish his enemies, recalled John, who, to reward the Prince and people of Capua for their kindness and hospitality, erected their city into a metropolis, and, before he left, ordained the brother of the Prince first Archbishop of the place. Otho arrived in Rome, and punished severely the chief authors of the late rebellion. The Pope held a Council at Ravenna in 967, and another the following year, when Magdeburg was erected into an Archiepiscopal See. In

971 the marriage of the Emperor's son, Otho, and the daughter of the late Emperor Romanus, was celebrated at Rome, the Pope performing the marriage ceremony one day, and crowning the bride the following day, "Empress of the West." She had been attended from Constantinople by some of the first men of Otho's Empire. The custom of blessing bells was first introduced by this Pope (Baronius, ad ann. 968), who gave the name of "John Baptist" to the great bell of the Lateran church; it is supposed, however, that this custom had a still earlier origin.

The Pope died on the 5th or 6th of September, 972, and was succeeded by—

BENEDICT VI. A.D. 972,

JOHN TZIMISCES, EMPEROR OF THE EAST. — OTHO I., OTHO II., EMPERORS OF THE WEST.

A Roman by birth. All that is recorded of him is, that he greatly extended the jurisdiction of the Archiepiscopal See of Salzburg. Otho, Emperor of the West, dying, disturbances arose in Rome, and one Cincius attacked the Lateran palace unexpectedly, seized on the Pope, and dragged him to prison in the castle of St. Angelo, where he caused him to be strangled, 974. He was succeeded by—

DONUS II. A.D. 974.

JOHN TZIMISCES, EMPEROR OF THE EAST. — OTHO II., EMPEROR OF THE WEST.

On the death of Benedict, Donus, a native of Rome, was chosen. Platina says, "he was a man of integrity and modesty, and lived unmolested," dying in 974 or 975. On the death of Benedict VI., one Franco, Deacon of the Church, was raised by Cincius and his party to the See; but the Tuscans being against him, he left Rome, carrying off all the treasure of St. Peter's, and went to Constantinople. He is styled a monster of wickedness. Petau gives him a place in the catalogue of Popes as Boniface VII. Donus was succeeded by—

BENEDICT VII. A.D. 975,

JOHN TZIMISCES, EMPEROR OF THE EAST. — OTHO II., EMPEROR OF THE WEST.

A Roman, and, at the time of his election, Bishop of Sutri. Directly he was ordained, he assembled a Council in the Lateran church, and deposed, excommunicated, and anathematized, with much solemnity, Franco, who had intruded himself into the Chair upon the death of Benedict VI., inhumanly murdered at his instigation. Otho II. died at Rome in 983, and he was buried

in the porch of the Vatican church. The Pope did not long survive him, dying in July, 984. He was succeeded by—

JOHN XIV. A.D. 983 OR 984.

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. OTHO III., EMPEROR OF THE WEST.

At the time of his election, Bishop of Pavia, and Arch-chancellor under Otho II. He was driven from the See by Franco, who, hearing of the death of the Emperor Otho, returned to Rome, collected his party, seized the Pope, confined him in the castle of St. Angelo, and either starved him to death or murdered him by poison. His body was exposed to public view. Franco died suddenly himself in 984 or 985, and his body was treated with the greatest ignominy, being dragged naked through the streets; it was, however, conveyed away privately and buried. In the room of Franco was elected John, a native of Rome; but he died before his consecration, and is not reckoned in the catalogue of Popes.

JOHN XV. A.D. 984 OR 985,

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. OTHO III., EMPEROR OF THE WEST.

A Roman by birth. He was chosen without opposition, and ordained the latter part of 985. Crescentius, a man of power and authority in Rome, aspiring to the sovereignty of the city, seized on the castle of St. Angelo. This alarmed his Holiness; who left Rome and retired into Tuscany, writing to the Emperor Otho, and entreating him to come to the relief of the Holy See, and avert the destruction of the city. Crescentius, hearing of this, despatched some of the chief men of his party, to induce the Pope to return. His Holiness complied with the invitation, and lived unmolested by Crescentius. John assembled a Council at the Lateran palace, and, with the approbation of the Bishops, solemnly canonized Ulderic, Bishop of Augusta. This is the first solemn canonization (Mabill. in Pref., ad sec. v.). A quarrel occurred between the Pope and the Gallican Bishops, as to the deposition of Arnold, Archbishop of Rheims, and ordination of Gerbert in his room. John declared both the one and the other null, and suspended all the Bishops—among them Gerbert—who had assisted at the Council. Letters passed on this between Gerbert, Hugh Capet, then King of France, and the Pope, who sent a Legate into France to assemble a Council at Mouson. Arnold was kept a prisoner by the King of France, and Gerbert retired to the Court of Otho. No acts of that Council remain; but those were

the results of the differences between the Pope and the Gallican Bishops. This Pope is commended for his piety, learning, and military skill.

He died in 996, and was succeeded by—

GREGORY V. A.D. 996.

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. OTHO III., EMPEROR OF THE WEST.

He was a nephew of the Emperor Otho III., by name Bruno, which, on his ordination, he changed to Gregory. He was a young man, one of the clergy of Otho's chapel, possessed a sweet disposition, much learning, led an exemplary life, and was esteemed for his virtues. Soon after his ordination, his uncle Otho came to Rome, and was crowned Emperor by him. Gregory held a Council at Rome; and it is said that the Electoral College was instituted by this Council. Both Pope and Emperor were present. The Emperor returned to Germany; but he had scarcely departed with his army before Crescentius drove Gregory from his See, plundered the Lateran palace, and, under the titles of Consul and Prince of the Republic, acted as Sovereign of Rome. He declared the See vacant, and raised to it Philagathes, who took the name of John. He was a native of Calabria, of obscure birth, but extremely clever, speaking the Greek language. He won the favour of the Greek Empress, Theophania, wife of Otho II., and was by her recommended to the Emperor, who employed him in several important affairs, as did also Otho III. Gregory withdrew to Pavia, and, holding a Council there, excommunicated Crescentius, as well as the usurper of his See. This sentence against John was universally approved in Councils held in Italy, France, and Germany. The Emperor, hearing of the revolt, retraced his steps with a small but picked body of men. Meeting the Pope at Pavia, they marched together to Rome. John attempted to escape by flight; but was captured and sadly mutilated. Crescentius shut himself up in the castle of St. Angelo. The Emperor stormed and took it. He ordered the tyrant's head to be struck off and his body to be hung upon a gibbet, with twelve of his accomplices, before one of the city gates. Gregory, being restored, held a Council in Rome, which declared the marriage of Robert, King of France, with Bertha, widow of the Count of Champagne and daughter to the King of Burgundy, to be null and void—the King having been godfather to one of her children, and so prohibited by the Council of Trullo from marrying the infant or the infant's mother. Both King and Queen were excommunicated until their separation, three years after. Gregory spoke three languages, and was esteemed for his generosity to the poor.

He died in February, 999, and was succeeded by—

SYLVESTER II. A.D. 999,

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. OTHO III., EMPEROR OF THE WEST.

A native of Auvergne, better known as Gerbert, preceptor to the Emperor Otho III. After the Council of Rheims, when Arnold was deposed, he was chosen to succeed him, being deposed in his turn by Pope John XV. The Emperor had him chosen Archbishop of Ravenna. Afterwards he was raised to the Pontifical throne, when he took the name of Sylvester. After his ordination, forgiving the difference between himself and Arnold, Archbishop of Rheims, he confirmed him in his See. The following year the Pope is said to have sent to Stephen, King of Hungary, the crown with which his successors are crowned to this day, and to have appointed him, his perpetual Legate. Nothing more is known of Sylvester. He is commended for the holiness of his life and the prudence with which he conducted the affairs of the Church.

He died on the 12th of May, 1003, and was succeeded by—

JOHN XVII. A.D. 1003,

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. HENRY II., KING OF GERMANY.

After a vacancy of thirty-three days. He was a native of Rome. Nothing is known of this Pontiff.

He died in December, 1003, and was succeeded by—

JOHN XVIII. A.D. 1003,

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. HENRY II., KING OF GERMANY.

A Roman by birth. He sent a Legate into Germany to assist at the consecration of Tagmo, Archbishop of Magdeburg. The ceremony was performed in the presence of the Legate, Henry, Duke of Bavaria (who had succeeded Otho as King of Germany), the Archbishop of Mentz and Bishops of the province. Bamberg was about this time, with the Pope's approbation, raised to a bishopric by King Henry. John sent St. Bruno to preach the Gospel to the Russians. He also received in Rome Elpheg, the new Archbishop of Canterbury, to whom he gave the pall.

This Pope died about the end of May, 1009, and was succeeded by—

SERGIUS IV. A.D. 1009,

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. HENRY II., KING OF GERMANY.

A native of Rome, and, at the period of his election, Bishop of Albano. He sent a Legate into France to consecrate a monastery in the diocese of Tours, and determined a dispute between the Archbishop of Hamburg and the Bishop of Verden about a parish, which the Pope adjuged to the Archbishop. Sergius was of a mild disposition, kind to his friends, generous to the poor, and endeared himself to all.

He died in 1012, and was succeeded by—

BENEDICT VIII. A.D. 1012.

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. HENRY II., KING OF GERMANY.

John, Bishop of Porto, under the name of Benedict VIII., was elected by his family and friends. He was driven from his See by one Gregory. He retired to Saxony to implore the protection of Henry, King of Germany. The King marched at the head of his army into Italy, and so to Rome. The Romans, hearing of his coming, and his having espoused the cause of Benedict, recalled him, and drove Gregory from the city. On the King's approach to Rome, he was met by the Pope, and at the gate by the nobles, clergy, and people, and attended by them to St. Peter's church. Shortly after, Henry was crowned Emperor—and at the same time his wife, Cunegunda, Empress—of the West. The Pope gave a grand entertainment after the ceremony to the Emperor and Empress in the Lateran palace (14th February, 1014). In 1016 the Saracens descended on the coast of Italy and made themselves masters of the city of Luna, occasionally making incursions into the surrounding country. Their neighbourhood alarmed the Pope, who assembled an army to drive them out. They defended themselves three days, then sought shelter in the woods; but, being closely pursued by the Pope, great numbers were put to death, including the Queen. In 1019 the Pope travelled into Germany, and kept Easter at Bamberg with the Emperor. He consecrated a church in that city with great solemnity; and on the conclusion of the ceremony the Emperor presented him and his successors with the bishopric of Bamberg, with the annual tribute of a white horse and 100 marks of silver. Benedict is esteemed for his charity and piety, and his zeal in endeavouring to reform the scandals and abuses that had crept in amongst the clergy.

He died in 1024, and was succeeded by—

JOHN XIX. A.D. 1024.

BASILIUS, CONSTANTINE, } EMPERORS OF THE EAST. CONRAD II., EMPEROR OF THE WEST.

On the death of Benedict, his brother John was raised to the See. Soon after his election he refused the title of Universal Bishop to the Patriarch of Constantinople. John was supported by some of the most learned and eminent men of his time. Among these was William, Abbot of St. Benignus, in Dijon, who wrote to urge the Pope not to comply with the unjust demands of the Greeks. In 1024, the Emperor Henry dying without issue, Conrad, who was chosen King of Germany, entered Italy with his army, subdued all opposition in the towns and cities, and proceeded to Rome, where he was crowned Emperor on Easter Day by the Pope, his wife Gisela being at the same time crowned Empress. This Pope is said to have been hated by the Romans, on account of his excessive severity.

He died 1033, and was succeeded by—

BENEDICT IX. A.D. 1033.

ROMANUS, ARGYRUS, } EMPERORS OF THE EAST. CONRAD II., EMPEROR OF THE WEST.

Theophylact was chosen. He was nephew of the two preceding Popes, and son of Alberic, Count of Tusculum. At the time of his election he was but eighteen years of age, and was ordained under the name of Benedict IX. Pope Victor III., who wrote later, calls him the successor of Simon the sorcerer, not of the Apostle, and said he was abandoned to all kinds of vice. In 1037 he went to Cremona, where the Emperor Conrad then was, who received him with attention and respect. Soon after his return to Rome, the people, shocked by his excesses, drove him from the See. The Emperor however marched to Rome, and restored him to his dignity. Two powerful parties divided the city at this period. At the head of one were the Counts of Tusculum; the other side was led by the Roman family of the Ptolemies. The latter instigated the people to rise against the Pope on account of the rapines, murders, and abominations committed by him—drove Benedict out of Rome, and placed John, Bishop of Sabina, in the Chair, under the name of Silvester III. After three months, the other party prevailing, he was driven out, and Benedict restored. Petau records that Benedict resigned the See to Gregory VI., on condition that he should enjoy the revenues of the Holy See that came from England; other writers say he sold the Popedom for a sum of money, to John, Archpriest of the Roman Church, afterwards Gregory VI., with which he continued his infamous life, 1045 or 1046.

GREGORY VI. A.D. 1046,

CONSTANTINE MONOMACHUS, } EMPEROR OF THE EAST. HENRY III, KING OF GERMANY.

Then took possession of the Chair. He was a native of Rome, and of a powerful family. He is said by Otto Frisingensis (1 v., c. 25), who wrote later, to have been a good man; but Hermanus Contractus, Bonizo, and Victor III., who lived at this time near Rome, speak of him as a "simoniac intruder." Henry III., who had succeeded his father, Conrad, as King of Germany, hearing of the disorders that existed in Rome, and the scandalous lives of the Popes, came from Germany, reached Sutri, and assembled a Council in that city, at which were present nearly all the Bishops of Italy. By that Council Gregory, Silvester, and Benedict were deposed, 1046. Gregory was taken to Germany; Silvester sent back to his bishopric, and Benedict kept himself concealed. The King and Bishops proceeded to Rome, and with the people and clergy chose Suiger, Bishop of Bamberg as Pope. On his installation he took the name of—

CLEMENT II. A.D. 1046,

CONSTANTINE MONOMACHUS, } EMPEROR OF THE EAST. HENRY III., EMPEROR OF THE WEST.

A native of Saxony, and owed his preferment to his eminent virtues. On the day of his election, he crowned Henry and his wife Agnes, Emperor and Empress of the West, and walked with them in a grand procession from the church of St. Peter to the Lateran palace, attended by the nobles and vast crowds of people. Clement endeavoured to put a stop to the practice of simony, which then prevailed, holding a Council which issued several canons against the practice. He also settled a dispute about precedence between the Archbishops of Ravenna and Milan, pronouncing in favour of the Archbishop of Ravenna.

Clement died after a very short pontificate, dying in October, 1047. He was succeeded by—

DAMASUS II. A.D. 1048.

CONSTANTINE MONOMACHUS, } EMPEROR OF THE EAST. HENRY III., EMPEROR OF THE WEST.

The See being vacant by the death of Clement, the people sent messengers to the Emperor in Germany, desiring him to appoint a successor. During their absence, Benedict—who was accused of having sold and resigned the Pontificate, and who had been deposed by the Council of Sutri, returned to Rome—seized on the dignities

the third time, and, supported by his family, held it eight months and some days. The Emperor nominated Popponius, a Bavarian and Bishop of Brixen, as Pope; and on his arrival in Rome, Benedict retired, and left the Chair to Popponius, who took the name of Damasus. He was a man of great learning and piety; he is said to have been poisoned by the influence, or at the instance, of Benedict, twenty-three days after his consecration, in August, 1048. The Emperor then appointed Bruno, Bishop of Toul, to the Chair; and he succeeded under the name of—

LEO IX. A.D. 1049.

CONSTANTINE MONOMACHUS, } EMPEROR OF THE EAST. HENRY III., EMPEROR OF THE WEST.

He opposed being elected, and only yielded upon condition that the Roman people and clergy approved and confirmed his election. He was of an illustrious family, and nearly related to the Emperor. He set out for Rome in the habit of a pilgrim; the Romans, hearing of his approach, flocked out to meet him, with songs of joy and acclamations. He walked barefoot to St. Peter's, and having prayed at the tomb of the Apostle, was unanimously elected by the people the same day, 2nd February, 1049, and enthroned shortly after. His first care was to endeavour to reform the many abuses that prevailed in the Church. He assembled a Council in Rome, at which were present all the Italian and most of the Gallican Bishops. By this Council all simoniacal bargains were forbidden on pain of excommunication and deposition; that all Christians were to pay tithes, was decreed by them, and several other canons were issued, all calculated to reform and correct the lives of laity as well as clergy. The Pope soon after went to France, and held a Council at Pavia, and also one at Rheims, when Hugh, Bishop of Langres, being accused and convicted of simony and other crimes was deposed. The Bishop of Nevers owned himself guilty of several acts unbecoming one in his station, and laid down his crosier at the Pope's feet. Leo, touched with compassion, restored his crosier, and confirmed him in his dignity; other Bishops also confessed acts of simony and were forgiven. The Pope proceeded to Mentz, where he held a Council, that issued canons against simony and other offences. He then returned to Rome, where he was received with great joy; but he did not remain long, as he visited many cities, restoring everywhere the discipline, and inquiring into the lives led by the clergy. In 1051 he held a Council at Vercelli, and then paid a visit to Toul,—he had never resigned the Bishopric,—and there translated with great pomp the body of St. Gerard, lately canonized. From thence he went to Augsburg. Returning to Rome, he held a Council, and excommunicated

Gregory, Bishop of Vercelli, for committing adultery; on hearing this sentence, Gregory hurried to Rome, and upon his promising to perform the penance his Holiness imposed on him, he was absolved and restored to his office. The Council re-issued and confirmed the canons of other Councils to check the irregularities of the Roman clergy—condemning certain women to serve as slaves in the Lateran palace. The Pope absolved the English King, Edward the Confessor, from a vow he had made to visit the holy places at Rome; and then Leo returned to Germany and visited Ratisbon, met the Emperor at Worms, and celebrated Christmas. The following year the Pope arrived at Mantua, and assembled a Council. The Bishops, conscious that their conduct would meet with severe censures from him, caused their servants to raise such a tumult, that even the Pope himself could not appease it. The authors of the disturbance were discovered, but forgiven, as this good Pope was actuated by no spirit of revenge. The Pope, hearing of the cruelties practised by the Normans in Apulia, where they had been settled since 1016; assembled an army and marched in person against them. The Normans flew to arms,—under the command of Umfred, Count of Apulia, Richard, Count of Aversa, and Robert Guiscard,—defeated the Italians with great slaughter, and took the Pope prisoner. He was treated with the greatest respect, set at liberty in a few days, and conducted by Count Umfred to Benevento in person. In 1053 he sent Legates into the East, to endeavour to reconcile the Churches, but without effect. Leo practised many austerities, and when at Rome walked barefoot from the Lateran palace to St. Peter's three days a week. His generosity and charity to the poor were unbounded, and he spared no exhortations during his whole pontificate to eradicate the abuses and scandals that had been tolerated, and even encouraged, by his predecessors.

He died on the 15th or 19th of April, 1054, and was succeeded by—

VICTOR II. A.D. 1055.

THEODORA PORPHYROGENITA,
MICHAEL STRATIOTICUS,
ISAACIUS COMNENUS,
EMPERORS OF THE EAST.

HENRY III.,
HENRY IV.,
EMPERORS OF THE WEST.

The people and clergy of Rome despatched Hildebrand, a monk, into Germany, with power to choose a successor to Leo. He selected Gebehard, Bishop of Eichstadt, a relation of the Emperor, who was received with satisfaction by the people, and elected under the name of Victor II., 1055, after a vacancy of nearly one year. He held Councils at Florence, Lyons, and Tours; and hearing of

the illness of the Emperor, Henry went into Germany and attended him in his last hours at Goslar. Henry was succeeded by his son of the same name, then seven years old, who was acknowledged by the Pope.

Victor died in Florence in June or July, 1057, and was succeeded by—

STEPHEN IX. or X. A.D. 1057.

ISAACIUS COMNENUS, EMPEROR OF THE EAST. HENRY IV., KING OF GERMANY.

Frederic, Cardinal of St. Chrysogonus, and Chancellor of the Church, was elected under the name of Stephen. He was brother to Godfrey, Duke of Lorraine, a most powerful Prince. The Pope held several Councils against the marriage of priests, and afterwards visited the monastery of Monte Cassino, while there he fell dangerously ill, and desired a successor as Abbot, should be chosen. Desiderius, a monk, was elected—who became eventually Pope Victor III. Stephen recovered and returned to Rome, and seized on the wealth of the monastery of Monte Cassino, which was privately brought to Rome and delivered to the Pope. He proposed to invest his brother Godfrey with the Imperial dignity, and to give him that money and treasure to maintain it; but being moved by the tears and entreaties of the monks, he restored the whole treasure to them.

Stephen died in Florence in March, 1058, and was succeeded by—

BENEDICT X. 1058.

ISAACIUS COMNENUS, EMPEROR OF THE EAST. HENRY IV., KING OF GERMANY.

A strong party in Rome, headed by the Count of Tuscany, chose John Mincius, Bishop of Velletri, and he was consecrated under the name of Benedict. He held the See but a short time, not being recognized by the King or chief citizens of Rome. The King, or rather Empress, having nominated Gerard, Bishop of Florence, the Cardinals and clergy, with the consent of the people, met at Sienna, and chose him unanimously—

NICHOLAS II. A.D. 1058,

ISAACIUS COMNENUS, EMPEROR OF THE EAST. HENRY IV., KING OF GERMANY.

A native of Burgundy, and Bishop of Florence. Soon after his election he summoned a Council at Sutri, by whom Benedict was excommunicated and deposed. He retired as soon as he heard the sentence pronounced against him, and throwing himself at the

feet of Nicholas, was absolved, but obliged to spend the rest of his life at the church of St. Mary the Greater, in Rome. The Pope summoned a Council at Rome to determine measures as to the doctrine of Berengarius concerning the Eucharist, and he appeared before the Council to defend his opinion, but yielded in the end, and published a recantation of his errors. In the same Council a decree was made by which the election of the Popes should be confined to the Cardinals, and the people, clergy, and Emperor were to confirm it; other decrees were also issued against simony, marriage of priests, and other abuses. The Pope came to an agreement with the Normans, at Melsi, and granted investitures to them. They attended the Pope on his return to Rome, obliging the inhabitants of the country they passed from Melsi to submit to him, and took the strongholds of the Count of Gallera, who lived chiefly on plunder. Nicholas held other Councils, and died in Florence on the 22nd of July, 1061, and was succeeded by—

ALEXANDER II. A.D. 1061.

CONSTANTINE DUCAS, ROMANUS DIOGENES, MICHAEL DUCAS. } EMPERORS OF THE EAST. HENRY IV., KING OF GERMANY.

Great disturbances occurred in Rome on the death of Nicholas; and at length, Hildebrand sent Cardinal Stephen, a monk of Cluny, to acquaint the King and Empress, and to beg leave to elect a new Pope in the name of the Cardinals of the Church. The Empress would not receive him, and he returned with the letter unopened. Upon this the Cardinals elected Anselm, Bishop of Lucca, a Milanese, who was chosen in October, 1061, and took the name of Alexander. By the Empress's command this election was declared null in a Council held at Basil, and Cadolus was elected Pope. He was then Bishop of Parma, a man of infamous character, who had been convicted of simony at three different Councils. The Empress supplied him with men and money, and he marched to Rome, but was defeated by Godfrey, Duke of Tuscany, and Alexander established. He held a Council at the Lateran palace, by which Peter, Bishop of Florence, was found guilty of simony, and deposed. By the fourth canon of this Council it was ordained that the clerks should eat and sleep together near the churches which they served; and that, banishing all private property, they should enjoy their income in common. To this the regular canons owe their institution. This year, 1063, Roger, brother of Robert, Guiscard, Duke of Calabria, gained a great victory over the Saracens, and sent a large share of the spoils to the Pope, who granted to Roger and those who assisted him the first plenary indulgence noticed in history (Malaterra l. 11, c. 33). In 1066 Alexander sent the standard

of St. Peter to William, Duke of Normandy, just before the conquest of England. The anti-Pope Cadolus being still acknowledged by many as lawful Pope, to put an end to the schism, a Council was summoned at Mantua; and Cadolus refusing to appear, his election was declared null. Alexander examined into the conduct of several Bishops accused of simony, and found guilty the Archbishops of Mentz and Bamberg. He, however, forgave them, upon their promising to avoid all simony in future. The Pope died on the 21st or 22nd of April, 1073, and was succeeded by Gregory VII.

GREGORY VII. A.D. 1073.

MICHAEL DUCAS, NICEPHORUS BOTONIATES, ALEXIUS COMNENUS. } EMPERORS OF THE EAST. HENRY IV., KING OF GERMANY

Hildebrand, who was Archdeacon of the Church, and held in the highest respect and esteem by the clergy and people, was unanimously chosen Pope. His election was confirmed by the King, and he was ordained, first presbyter, then Bishop, under the name of Gregory. He was the last Pope the decree of whose election was transmitted to the Emperor or King before his consecration, or whose consecration was performed in the presence of the Imperial envoys. He was a native of Tuscany, and a man of extraordinary talent, of unbounded ambition, haughty temper, resolute and courageous. Not satisfied with rescuing his Church from all subjection to Princes, he undertook to subject the Princes to the Church, and thus engross both spiritual and temporal power. Being informed that great disorders reigned, unchecked, in France, he wrote a very sharp letter to King Philip, threatening him with the censure of the Church if he did not speedily redress these abuses. Next year, determined to enforce the celibacy of the clergy, and exterminate simony, he assembled a Council at Rome, which issued several decrees to that effect. Gregory was the victim of a conspiracy in Rome, headed by Cincius, son of Alberic, Prefect of Rome, whom he had excommunicated. Cincius, sustained by Guibert, Archbishop of Ravenna, seized the person of the Pope as he was saying Mass on Christmas day, but was obliged by the people to deliver him, and he fled to the Emperor. The Cardinal Hugh was excommunicated by the Pope, who cited King Henry to Rome, under the pretext that he had received money from some Bishops to nominate them to their bishoprics. The Emperor sent ambassadors to Rome to justify himself. The Pope ill-treated them, and chased them out of Rome. The Emperor, irritated at this outrage, caused a Council to assemble at Worms, on Septua-

gesima Sunday, who condemned the election of the Pope. The Pope held a Council at Rome in which they excommunicated Sigefroy, Archbishop of Mayence, and declared suspended all the other bishops of the Council of Worms. Gregory declared also that King Henry was deprived of his States, and his subjects released from the oath of fidelity. This unjust excommunication was left to serve as a pretext to the enemies of Henry to league themselves against him. They wrote for and against the right the Pope claimed to excommunicate Kings. The Pope wrote to the Princes —ecclesiastical and secular—of Germany, prescribing the conditions for Henry's absolution, without which they were ordered to proceed to the election of another prince to govern the Empire. In consequence of this letter the Dukes of Suabia, Bavaria, and Carinthia, the Bishops of Wirtzburg and of Worms conferred together at Ulm, and summoned an Assembly at Oppenheim. The Pope's Legates declaimed against the conduct of Henry at the assembly at Oppenheim, and demanded they should elect another King in his place. Henry made promises by his deputies to the Legates of the Pope to repair the evil which they pretended he had done. The Assembly of Oppenheim sent deputies with their remonstrances to Henry. He went into Italy in the month of December with his wife and son and a very small suite, to ask absolution from the Pope. They made the journey in the winter, passing through Burgundy, and crossed the Alps into Italy; they underwent many hardships, being in danger of being buried in snow or falling down precipices. He was kindly received by the Princes and people of Lombardy, and sent, after his arrival at a place near Canusium, where the Pope then was, to acquaint him of his coming and entreat for absolution. The Pope after a time promised to admit him to his presence, but Henry was treated with great indignity. He was kept in a coarse woollen tunic, barefooted, in the month of January, before the gate of the Castle, and he was forced to wait three whole days, fasting from morning till night, imploring the mercy of God and the Pope. On the mediation of the Countess Matilda, Gregory at last consented to absolve him on certain conditions. A Council was held in Rome in 1078, when several Bishops were excommunicated and deposed. Rudolph, a Duke of Suabia, having been elected by Henry's subjects King of Germany, on Henry's return from Italy a war commenced between them, without much success on either side; both now promised to submit to the decision of Gregory. He excommunicated Henry again, and deposed him, in the terms in the note* (1080.) Henry, being at the head of a

* "I excommunicate and anathematize Henry, whom they call King, and all his abettors. I again deprive him of the kingdom of Germany and Italy, divest him of all royal power and authority, forbid all Christians to obey him as King, and absolve all who have sworn, or shall

powerful army, would not submit, and a Council was summoned by him to meet at Mentz, afterwards transferred to Brixen, in Tyrol, and they all agreed that Gregory should be deposed and another Pope chosen. They elected Guibert, Archbishop of Ravenna, who took the name of Clement III. Henry himself acquainted the Pope with his deposition in a letter containing the decree of the Council; he also communicated it to the people of Rome. Rudolph being killed, Gregory decided to set up another King, and wrote letters to Germany to that effect. In 1081 he held a Council in Rome, and deposed and excommunicated the King again, the sentence of excommunication was also passed on the anti-Pope Guibert. Henry marched into Italy, and being joined by some of the Italian Princes, defeated the troops of the Countess Matilda, and besieged Rome. The heat of the weather obliged him to retire into Lombardy. Hearing there that the Saxons had chosen another King, he again marched on Rome, which he eventually took, and entered the city, 1084, attended by Guibert, whom he caused to be enthroned in the Lateran palace next day, and consecrated the following Sunday in St. Peter's. On Easter Day Clement (Guibert) crowned Henry Emperor of the West. Roberto Guiscard hearing that Henry was master of Rome, and Clement declared Pope, and the castle of St. Angelo besieged where Gregory had retired, collected an army, and, marching with the greatest expedition, arrived before Rome. The Emperor's army being in Lombardy, opposing the Countess Matilda, Henry retired, and Robert came in, took the Pope from the castle of St. Angelo, and brought him in triumph back to the Lateran palace. Gregory retired to Salerno, where he died the 25th of May, 1085. He was succeeded by—

VICTOR III. A.D. 1086.

ALEXIUS COMNENUS, EMPEROR OF THE EAST. — HENRY IV., EMPEROR OF THE WEST.

He was Abbot of Monte Cassino. He at first declined the Pontificate, but afterwards was prevailed upon to accept it. An

swear, allegiance to him, from their oath. May the said Henry and his abettors have no strength in battle: may he never gain a victory so long as he lives. As the Germans have chosen Rudolph for their King, to him I give and grant that kingdom; and to all who shall steadily adhere to him, I promise absolution from their sins, and all blessings in this, and in the life to come. Now, therefore, blessed Apostles, make it known to all the world, that if you can bind and unbind in Heaven, you can take away and give upon earth, empires, kingdoms, principalities, dukedoms, marquisates, earldoms, and the possessions of all men according to their deserts: for you have often taken from the unworthy and given to the worthy, patriarchates, primacies, archbishoprics, and bishoprics. If you judge spiritual matters, what power must we allow you to be vested with over temporal affairs? If you are to judge the angels, far above the proudest princes upon earth, how great must your authority be over their slaves? Let the kings, therefore, and princes of the earth, now learn how boundless and uncontrolled is your power: let them dread for the future to disobey the commands of your Church: let your vengeance light without delay upon Henry, that all may know he falls not by chance, but by your power: may God confound him, that his spirit may be saved in the day of the Lord Jesus."—This decree is dated 7th March, 1080.

assembly had been held at Gostat at the commencement of the year, against Henry, Emperor of the West. Knowing that Gregory VII. had excommunicated Henry and deprived him of his States; the question was agitated by them. Another assembly was held at Quintilimbourg, at which was declared null the ordination of Sigefrog, Bishop of Augsburg, of Norbert, Bishop of Coire, and that of all those who had been ordained by them. This same assembly pronounced a sentence of excommunication, with candles lighted, against Guibert, who had taken the name of Pope Clement III., and eleven other Bishops, who were all suspended from the functions of their office. Another Council was held at Mayence in favour of Henry, at which they condemned Hildebrand. The Bishops of Quintilimbourg were also condemned for their excommunications, and other Bishops appointed in their places. A Council was held at Benevento, when the excommunication against the anti-Pope Guibert was renewed, the Archbishop of Lyons, and the Bishop of Marseilles were also excommunicated. Victor retired to Monte Cassino, and named as his successor, Otho, Bishop of Ostia.

He died September, 1087, and was succeeded by—

URBAN II. A.D. 1088.

ALEXIUS COMNENUS, EMPEROR OF THE EAST. — HENRY IV., EMPEROR OF THE WEST.

He was a native of Rheims, and had been chosen by Pope Victor to succeed him. Soon after his election, he wrote circular letters, adhering to the principles of Gregory VII. A Council was held at Rome that confirmed all that Pope Gregory had done against the anti-Pope Guibert, and he was driven by the Romans out of the city, and compelled to renounce all claim to the Pontificate. The Council also approved of the proceedings against the Emperor Henry and his adherents. Urban renewed, at another Council held at Melfi, the decrees against the simonians, and abolished the Cleres Acephales. The Emperor returned to Italy in 1090, to appease the troubles that had been excited there against him. He remained seven years, and made himself master of Mantua, Florence, and several other cities, and obliged the Pope to go out of Italy. The anti-Pope Guibert returned to Rome, took the castle of St. Angelo, and lived as master of the city. A Council to condemn him was held at Benevento. On the 16th of October, 1093, Hugh, Archbishop of Lyons, and Legate of the Pope, assembled a Council of thirty-two bishops at Autun, in which they excommunicated Philip, King of France, on account of his

marriage with Bertrade, wife of Fulq, Count of Anjou. A Council was held at Constance, where Prates, wife of the Emperor Henry, complained of several infamous proceedings to which she said she had been forced to consent. Urban assembled a Council at Placentia during Easter, 1095, to which Philip of France sent ambassadors, who obtained from the Pope some delay in carrying out the sentence of excommunication against their Prince. Another Council was assembled at Clermont, in Auvergne (November). The Pope presided in person, and fulminated a sentence of excommunication against King Philip and Bertrade his wife, menacing with excommunication all those of his subjects who gave him the title of King, or who obeyed him.

Under the preaching and remonstrances of Peter the Hermit, a priest of the diocese of Amiens, in Picardy, and in consequence of the letters of Alexius, Emperor of Constantinople, and Simeon, Patriarch of Jerusalem, a Crusade to the East was resolved on in the Council of Clermont, to deliver the Holy Sepulchre out of the hands of the infidels. The mark of enrolment was a red cross on the shoulder, and the war-cry was "Dieu le veut." More than four thousand ecclesiastics, and more than five hundred thousand laymen of all ranks and all ages engaged in this expedition. Philip of France promised to quit Bertrade, and the Pope gave him absolution in a Council held at Nismes. The Prince shortly after recalled Bertrade to his Court, against his word of honour that he had pledged. Conrad, son of the Emperor Henry, revolted against his father, deposed the anti-Pope Guibert, and re-established Urban. The Pope accorded to Roger, Count of Sicily and Calabria, that he would never send Legates into his States without his consent. He also, at the prayer of Anselmo, Archbishop of Canterbury, deferred the excommunication he had intended to fulminate against the King of England.

Urban died about the 15th of August, 1099, and was succeeded by—

PASCHAL II. A.D. 1099.

ALEXIUS COMNENUS, EMPEROR OF THE EAST. — HENRY IV., HENRY V., EMPERORS OF THE WEST.

Shortly after the death of Urban, Cardinal Rainerius, a native of Tuscany, and a man of ability and learning, was chosen as Pope, he took the name of Paschal II. The death of the anti-Pope, Clement III., happened in 1100, and Albert d'Arella was elected anti-Pope in his place. He was seized by the agents of Pope Paschal, and confined in a monastery, about four months after his election. Theodoric was afterwards created anti-Pope by the inhabitants of Cava, but abdicated the dignity three months

after. Maginulph, who succeeded him under the name of Sylvester IV., died soon after; and ended by his death the schism, which had lasted more than ten years. The Legates of the Pope held a Council in St. Hilaire's of Poictiers, in which Philip, King of France, was again excommunicated for recalling Bertrade to his Court and living with her as before. Anselmo, Archbishop of Canterbury, held a Council in London, 1102. Paschal assembled another at Rome, which confirmed all the statutes of Gregory VII. and Urban, and renewed the excommunication of the Emperor Henry. This Pope was the first who omitted the date of the year of the Emperor's reign on acts, decrees, &c., following the usage of his time, and substituted those of his pontificate. Paschal went into France to implore the assistance of the King against the Emperor, and held a Council on his return at Guestalla, a city of Lombardy, in which he renewed the decrees against investitures, and separated from the Metropolitan of Ravenna the churches of the Æmilia, to punish them for their rebellion; and Lombardy became re-united to Rome. The Pope returned to Rome, and Henry V. came into Italy. He was crowned King of Lombardy at Milan, by Archbishop Chrisolan. He made a treaty with Paschal, which was signed, and hostages given. By this treaty the Emperor relinquished the pretensions he had made upon the right of investitures, on condition that the Pope would cede to him the duchies, counties, marquisates, lands, rights of justice, moneys, marches of coining money, and other advantages that had belonged to the Empire in the time of his predecessors. The Emperor arrived in Rome 11th February, 1111. The Bishops of Germany not being willing to consent to the treaty that the Pope had made with the Emperor on the subject of the right of investiture, the Pope refused to crown the Emperor, who had the Pope arrested, and several Cardinals, and would not release them until the Pope had promised to accord him the right of investiture and crown him Emperor. The Pope held a Council in the Lateran church at Rome, March, 1112, consisting of twelve Archbishops, and one hundred and fourteen Bishops, and twenty-three Cardinals, who annulled the treaty the Pope had made with the Emperor, touching the right of investiture. Guido, Archbishop of Vienne, Legate of the Pope, assembled a Council at Vienne; broke through the privilege of investiture, and excommunicated the Emperor. Pope Paschal assembled a Council at the Lateran, which revoked the privilege of investiture accorded to Henry and renewed the decree of the Popes against investitures. The Emperor having been advised of what was passing, levied an army, with the intention of obtaining by force what the Pope refused to accord to gentle means, and approached Rome with a powerful army. The Pope

retired to Monte Cassino, whence he passed into Apulia to solicit assistance. The Emperor was crowned a second time at Rome by Maurice Bourdin, Archbishop of Braga. The heat then obliged him to retire into Tuscany.

Paschal returned to Rome with his troops; but died on the 18th or 21st of January, 1118, and was succeeded by—

GELASIUS II. A.D. 1118.

ALEXIUS COMNENUS, EMPEROR OF THE EAST. HENRY V., EMPEROR OF THE WEST.

A few days after the death of Paschal, John of Cajeta, a monk of the monastery of Monte Cassino a native of Cajeta in Campania, and of an illustrious family, was elected Pope under the name of Gelasius. He was a man of great piety and ability, and had been created Chancellor of the Church by Urban II. Cencius of Frangipani, irritated at this election, ill-treated the Pope in an unworthy manner and put him into a dungeon. He was shortly after set at liberty, as the Romans flew to arms and compelled Frangipani to release him. Some time elapsed, and then the Emperor solicited him to confirm the privilege of investiture, which the Pope would not do; and on Henry's unexpected approach to Rome he was obliged to save himself by retiring to Gaeta, where he was consecrated Pope. He afterwards went into France and retired to Cluny. The Emperor came to Rome, where he proclaimed as Pope Maurice Bourdin, Archbishop of Braga, under the name of Gregory VIII.

Gelasius died at Cluny on the 29th of January, 1119, having named as his successor Guy, Cardinal Archbishop of Vienne, who was elected at Cluny and consecrated in October under the name of—

CALIXTUS II. A.D. 1119.

JOHANNES COMNENUS, EMPEROR OF THE EAST. HENRY V., EMPEROR OF THE WEST.

He was the son of William, Count of Burgundy, uncle to Adelais, wife of Louis VI., King of France, and nearly related to the Emperor. He made Bourdin prisoner, caused him to be wrapped in a bloody bear's or sheep's skin, and conducted through the streets of Rome and afterwards confined in the monastery of Cava, not far from Salerno. Calixtus sent Conon, his Legate, into Germany to engage the Bishops of that country to defer the excommunication the Council of Rheims had fulminated against the Emperor. This Prince had come to an accommodation with the Pope through the mediation of Lambert, Cardinal Bishop of Ostia, which ended the contest for the

right of investiture, which had lasted more than fifty years. The Pope afterwards ratified the clauses of this agreement in the church of the Lateran. The first Council General in the Lateran was held in March, 1123, which confirmed the treaty made between the Pope and the Emperor on the subject of investitures.

The Pope died in December, 1124. After his death the Cardinals elected Thibaud, Cardinal of St. Anastasius; but the people not approving this election, proclaimed Lambert, Bishop of Ostia, who took the name of—

HONORIUS II. A.D. 1124.

JOHANNES COMNENUS, EMPEROR OF THE EAST.
HENRY V., EMPEROR OF THE WEST.
LOTHARIUS, KING OF GERMANY.

He was a native of Bologna and Bishop of Velletri, afterwards Bishop of Ostia. His election was recognized by the Cardinals, and he enjoyed peaceably the Holy See. He excommunicated William, son of Robert, Count of Normandy, for marrying within the forbidden degrees, and also declared war against Roger, Duke of Sicily, who claimed the dominions of his uncle William, Duke of Apulia. Honorius claimed them also, and excommunicated Roger. The Pope led an army against him; but was, owing to a famine, obliged to conclude a peace.

Honorius died in February, 1130. The same day was elected—

INNOCENT II. A.D. 1130,

JOHANNES COMNENUS, EMPEROR OF THE EAST.
LOTHARIUS, II., EMPEROR OF THE WEST.

A native of Rome, a man of great probity and ability, said to have led a most exemplary life, and had not one enemy at the time of his election. Soon after, a schism arose, through the election of Pierre de Leon, who took the name of Anaclet. Pope Innocent went into France, and Louis IV. received him magnificently at Orléans. A Council was held at Etampes, which recognized Innocent as lawful Pope. An interview between the Pope and the Emperor Lothaire took place at Liège, and the latter proposed the re-establishment of the investitures. St. Bernard opposed, and persuaded the Emperor not to insist on this demand. The Pope visited the abbeys of Cluny and Clairvaux. He also crowned, at Rheims, October 1131, the second son of Louis VI., King of France. Lothaire re-established Pope Innocent in Rome, and was there crowned Emperor by him; although when that Prince had departed on his return to Germany, the anti-Pope Anaclet constrained Innocent to retire a second time to Pisa. Innocent held

a Council at Pisa against the anti-Pope Anaclet. Roger, Duke of Sicily, having seized Benevento and Capua, which belonged to the Holy See, the Pope made war upon him, was made prisoner by that Prince, and was compelled to confirm the donation that Honorius II. had made him of the kingdom of Sicily, the duchy of Apulia, and the principality of Capua, with the title of King. The anti-Pope Anaclet died in 1138. The schismatics elected in his place Gregory, a Cardinal, who took the name of Victor IV.; but he abdicated in about five months, which ended the schism and left Innocent in peaceable possession of the Holy See. Pierre de la Châtre had been elected Archbishop of Bourges and consecrated by the Pope without waiting for the consent of Louis VII., which so greatly irritated that Prince that he made a cruel war upon Thibaud, Count of Champagne, to whom the Archbishop of Bourges had retired. The Pope placed the kingdom of France under an interdict; but Louis having recognized the Archbishop, Pope Celestine in 1143 absolved the King and all his subjects therefrom.

Pope Innocent died on the 23rd of September, 1142, and was succeeded by—

CELESTINE II. A.D. 1142.

MANUEL COMNENUS, EMPEROR OF THE EAST. — CONRAD III., KING OF GERMANY.

He was a Tuscan (Guido de Castello, Cardinal of St. Mark). Little is known of this Pope; he is said to have been possessed of many good qualities; and to have absolved the King of France from the interdict and confirmed the election of the Archbishop of Bourges.

Celestine died on the 8th or 9th of March, 1144, and was succeeded by—

LUCIUS II. A.D. 1144.

MANUEL COMNENUS, EMPEROR OF THE EAST. — CONRAD III., KING OF GERMANY.

He was a native of Bologna, Cardinal and Treasurer of the Church. He rebuilt, while Cardinal, the church of the Holy Cross at Jerusalem, and enriched it. He made a treaty with Roger, King of Sicily, and implored the assistance of Conrad, Emperor of Germany, against the Romans, who had revolted, and had elected a patrician to the temporal power.

The Pope died on the 25th of February, 1145, from the blow of a stone thrown at him during one of the seditions. Shortly after was elected—

EUGENIUS III. A.D. 1145.

MANUEL COMNENUS, EMPEROR OF THE EAST. — CONRAD III., FRED. ÆNOBARBUS, } KINGS OF GERMANY.

He was a native of Pisa, Abbot of St. Athanasius, monk of the Cistercian Order, and a disciple of St. Bernard. This Pope exhorted the Christians to join the Crusades. He confirmed the privileges granted to crusaders by Urban II. and ordered St. Bernard to preach a crusade through all Christendom. Eugenius held a Council at Rheims, and presided there, against Gislebert of Poitiers, who retracted his errors (of which St. Bernard had convinced him) in the Council. Eon de l'Etoile, a visionary heretic, was presented to the Pope at this Council, who condemned him to be closely confined, and he died shortly after. A Council assembled at Trèves, where the Pope assisted, and approved the writings of Hildegardis, Foundress of the monastery at Bingen.

Eugenius died at Tivoli on the 8th of July, 1153. On the 10th was elected—

ANASTASIUS IV. A.D. 1153,

MANUEL COMNENUS, EMPEROR OF THE EAST. — FREDERIC BARBAROSSA, KING OF GERMANY.

A Roman by birth, and Bishop of Sabina. He restored William, Archbishop of York, to his See, and issued a bull in favour of the Hospitallers at Jerusalem. He repaired the church of St. Mary de la Rotonde (Pantheon) at Rome, and died after a short pontificate, on the 2nd or 3rd of December, 1154. On the 4th was elected in his place—

ADRIAN IV. A.D. 1154,

MANUEL COMNENUS, EMPEROR OF THE EAST. — FRED. ÆNOBARBUS, EMPEROR OF THE WEST.

An Englishman, of the name of Nicholas Breakspear, born at St. Albans, and, at the time of his election, Bishop of Albano. Arnold of Brescia excited troubles in Rome against Pope Adrian, who put the city under an interdict. The Romans drove out this heretic and his followers, and they were obliged to retreat to Otricoli in Tuscany, where they were well received by the people. But some time after, Arnold was taken prisoner, and delivered to the Prefect of Rome, who caused him to be burnt, and his ashes thrown into the Tiber, fearing the people should honour them as relics. The Pope fulminated an excommunication against William, King of Sicily, who would not receive his letters (as the Pope had not addressed him by the title of King), and also because he was possessed of some lands belonging to the Holy See. Frederic was

crowned Emperor at Rome by Pope Adrian. In 1156 the Pope concluded a peace with William, King of Sicily, and accorded to him the title of "King of the Two Sicilies." The Emperor Frederic, offended by a letter the Pope had written to him, sent from his States the two Legates who had brought it, and forbade all his subjects to go to Rome, and placed guards at the frontiers to arrest those who wished to go. The Pope gave another explanation of the letter, complained of the proceedings of the Emperor, and the affair was arranged. Another misunderstanding, however, occurred, and the Pope threatened to excommunicate the Emperor.

Adrian died, some authors say, from a fly having entered his mouth while drinking at a fountain, which could not be removed; others, among whom is Dodechinus, attribute his death to a quinsy, on the 1st of September, 1159. There were great disputes about the election of his successor, the greater number of Cardinals elected—

ALEXANDER III. A.D. 1159,

MANUEL COMNENUS, ALEXIUS, EMPERORS OF THE EAST.

FRED. ÆNOBARBUS OR BARBAROSSA, } EMPEROR OF THE WEST.

A native of Sienna in Tuscany, and Chancellor of the Church. Octavian, Cardinal of St. Cecilia, was elected anti-Pope, under the name of Victor IV. The Kings of France and England took the part of Alexander; the Emperor Frederic and the clergy of Rome declared for Victor. Both candidates for the Papacy addressed themselves to Frederic, to maintain their right. The Emperor summoned them to come to Pavia, to be judged by a Council that was held there in 1160, who declared null the election of Alexander, and excommunicated him and his adherents. That of Victor was confirmed. Alexander, who had refused to assist at this Council, being apprised of what had passed there, excommunicated the Emperor. An assembly was held at Neuf Marché (Normandy), where the election of Alexander III. was recognized, and that of Victor vitiated. Another was held at Beauvais, in 1161, where the same decision was arrived at in favour of Pope Alexander. The Kings of France and England, the Prelates of both kingdoms, the Legates of Alexander and Victor, and the deputies of the Emperor, assembled to regulate these disputes on the subject of the claimants to the Papacy. Alexander was recognized as legitimate Pope, and Victor excommunicated, and his adherents. The Emperor then assisted at a Council which was held at Lodi, which confirmed all that had been done the preceding year in the Assembly of Pavia in favour

of Victor. Pope Alexander, who had taken refuge in the territory of William, King of Sicily, found a favourable occasion to go into France. He arrived there towards the *fête* of Easter, and was received by the Lord of Montpellier and the clergy. The Emperor proposed a Conference, to remedy the schism. A Council was held at Tours, in 1163, in the presence of Pope Alexander, against the anti-Pope Victor, his adherents, and the heretics of the time. Victor died at Lucca the following year; and his party elected Guy, Cardinal of Crema, who took the name of Paschal III. Alexander returned into Italy, and made his entry into Rome in November, 1165, where he was received with acclamations by the people. The Emperor Frederic entered Italy with his army, to put Paschal III. in possession of the Holy See. He defeated more than twelve thousand Romans, seized the city of Rome, and obliged Alexander to take flight. A dreadful sickness breaking out in the Emperor's army, compelled him to retire promptly into Lombardy. The Romans recognized Pope Alexander, drove out the schismatic Bishops, and revolted against the Emperor. A Council was held at the Lateran, in which Pope Alexander pronounced sentence of deposition on the Emperor. The Pope came from Benevento to Rome. The anti-Pope Paschal died. Some of his party substituted John, Abbot of Sturm, under the name of Calixtus III. (1171). The King of England sent deputies to Rome, to justify himself touching the murder of Thomas à Becket, Archbishop of Canterbury. The Pope sent to Normandy two Legates, the Cardinal Albert and the Cardinal Theodore, to oblige the King to make satisfaction to the Church, and excommunicated the murderers. The King submitted to the penance imposed on him by the Legates; he relinquished the Article of Appeals, and received absolution. The assassins of Thomas à Becket went to Rome to be absolved: the Pope ordered them to go to Jerusalem, to expiate their crime; one or two died on the way, the others arrived and passed the rest of their lives in penitence. The Emperor Frederic passed into Italy with his army (1175); he was defeated by the Milanese. He was compelled to send ambassadors to Pope Alexander to mediate for peace. He then made war upon the Venetians, was defeated and taken prisoner (1177). After an interview with the Pope, he received absolution from him before the doors or gates of St. Mark's church at Venice. It is related by some historians, that the Pope put his foot on the Emperor's neck. Frederic returned to Germany, having been obliged to conclude an ignominious peace. Pope Alexander returned to Rome, and approved the institution of the Order of the Chartreux. He also sent a Legate to the King of the Indies, vulgarly called Prester John. The anti-Pope Calixtus

obtained his pardon by throwing himself at the feet of Pope Alexander. On the 2nd of March, 1179, the third Council General, of the Lateran was held, composed of more than 510 Bishops, to condemn the heresy of Albi.

Pope Alexander died the 27th or 30th of August, or the 17th of September, 1181, and was succeeded by—

LUCIUS III. A.D. 1181.

ALEXIUS COMNENUS, ANDRON. COMNENUS, } EMPERORS OF THE EAST. FREDERIC BARBAROSSA, EMPEROR OF THE WEST.

He was a native of Lucca, Bishop of Ostia and Velletri, and Dean of the Sacred College, when elected. He absolved William, King of Scotland, from the excommunication of Pope Alexander, and presided at a Council held at Verona, at which the Emperor Frederic was also present, touching the treaty of peace concluded at Venice.

Lucius sent Legates to the Sultan Saladin and his brother, and died at Verona on the 29th of November, 1185. He was succeeded by—

URBAN III. A.D. 1185,

ANDRONICUS COMNENUS, ISAACIUS COMNENUS, EMPERORS OF THE EAST. FREDERIC BARBAROSSA, EMPEROR OF THE WEST.

At the time of his election, Archbishop of Milan and Cardinal Presbyter of St. Laurence. A dispute occurred between the Pope and the Emperor on the subject of the lands left by the Princess Matilda to the Church of Rome, and the despoiling Bishops, after their death, of their effects and estates, which the Emperor declared belonged to him. Frederic, at the wish of the Seigneurs of the country, caused his son to be declared King of the Romans. An assembly was held at Gemlenhausen, when letters were sent to the Pope about the pretensions of the Emperor. The Pope, little content with this letter, wished to excommunicate the Emperor. The inhabitants of Verona, however, supplicated him not to do so.

The Pope died on the 17th of October, 1187, and was succeeded by—

GREGORY VIII. A.D. 1187,

ISAACIUS ANGELUS, EMPEROR OF THE EAST. FREDERIC BARBAROSSA, EMPEROR OF THE WEST.

A native of Benevento and Chancellor of the Church. Being greatly affected by the loss of Jerusalem, he exhorted all the faithful to go to the rescue of the Holy Land; and ordered a fast to be observed for five years, the same as in Lent, on all the Fridays,

and to abstain from meat every Wednesday and Saturday. Gregory was greatly commended for his learning, eloquence, gentle disposition, and purity of life. He died in December, 1187, and was succeeded by—

CLEMENT III. A.D. 1187.

ISAACIUS ANGELUS, EMPEROR OF THE EAST. — FREDERIC BARBAROSSA, EMPEROR OF THE WEST.

On the death of Gregory, Paul, Cardinal Bishop of Palestrina, a native of Rome, was elected under the name of Clement III. He preached a new Crusade, and put an end to the schism of Trèves, that had existed for seven years. He died the 27th of March, 1191, and was succeeded by—

CELETINE III. A.D. 1191.

ISAACIUS ANGELUS, EMPEROR OF THE EAST. — HENRY V., EMPEROR OF THE WEST.

Hyacinth, Cardinal Deacon of St. Mary in Cosmedin, a native of Rome, and at the time of his election in the 85th year of his age. Henry, son of the Emperor Frederic, came to Rome, and was crowned Emperor by Pope Celestine; his wife Constantia was also crowned Empress. The Pope ordered the Bishops of England to excommunicate all who would not obey John, (the brother of King Richard I.,) who was appointed Regent of the Kingdom during Richard's absence in the Holy Land. The King of England was taken prisoner by Leopold, Duke of Austria, in returning through his territories from Jerusalem; but recovered his liberty on payment of a heavy ransom. Celestine died in the 92nd year of his age, on the 8th of January, 1198, and was succeeded by Cardinal Lotharius under the name of—

INNOCENT III. A.D. 1198,

ISAACIUS ANGELUS, ALEXIUS ANGELUS, ALEXIUS DUCAS, THEODOR LASCARIS, } EMPERORS OF THE EAST. — PHILIP, OTHO IV., } EMPERORS OF THE WEST.

A native of Anagni, of the family of the Counts of Segni. A man of irreproachable character, learning, and great talent. This Pope sent Cardinal Peter, of Capua, to France to negotiate a peace between the King of England and Philip Augustus, King of France. The two Kings had an interview, but nothing was arranged. Choice was made of the Cardinal of Capua for their mediator. The Cardinal, as Legate of the Pope, placed the kingdom of France under an interdict, and excommunicated Philip, because he would not take back his wife, Ingelburga, whom he had repudiated, or quit Mary, daughter of the Duke of Bohemia, whom he had

espoused. Stephen Langton also put the kingdom of England under an interdict, in 1208, because King John would not recognize him as Archbishop of Canterbury; and a Council was held at Lambeth. Otho was crowned Emperor by Pope Innocent on the 4th of October, 1209. Shortly after, Otho not fulfilling his engagements, he was excommunicated by the Pope, and deposed; his subjects also were released from their oaths of allegiance. This sentence was published in Germany by the Archbishop of Mentz. An assembly was held at Nuremberg, where Frederic, son of the Emperor Henry, was elected Emperor, in the room of Otho. Otho returned from Italy to Germany, and ravaged Thuringia. Frederic passed into Germany with a powerful army, and defeated Otho, who was compelled to retire. Frederic was proclaimed Emperor at Mentz, and crowned at Aix-la-Chapelle. John, King of England, having heard that Philip Augustus, King of France, had assembled a powerful force to invade his kingdom (which had been promised to Philip by Innocent), solicited absolution from the Pope, and made the most abject submission to the Pope's Legate, to whom he surrendered his crown, which was then, with the kingdom, restored to John, as a fief of the Holy See. He promised to pay each year a tribute of 1,000 livres sterling, beside Peter's pence for both kingdoms (England and Ireland). The fourth Council General of the Lateran was held in November, 1215. More than four hundred bishops and one thousand clergy assisted. Transubstantiation and auricular confession were approved, and extirpation of various heretics was commanded. Laws were also made concerning the election of Bishops—no longer by the laity and clergy—but by the chapters. The Order of Dominicans, or "Preaching Order of Friars," is said to have been approved in this Council. The history of the Christian Church during the thirteenth century presents a picture little differing in its general features from that of the preceding two centuries. The Roman Pontiffs continued, with unabated boldness and equal success, to vindicate those pretensions to spiritual and temporal supremacy which had been put forward and enforced with audacity so remarkable by their more immediate predecessors in the Chair of St. Peter; and in the colleges, by the industry of the scholastic theologians, the doctrines and methods of Aristotle were acquiring something of analogous predominance. The failures of the fourth, fifth, and sixth Crusades completely and finally extinguished the prospects of a revival of Christianity in the East, for which the triumph obtained over the heretics of Languedoc and Provence afforded, probably, but an inadequate consolation. The Mendicant Orders, which increased in this country, both in numbers and influence, became, by their unqualified devotion and indefatigable industry, the firmest supporters and most active instruments

of the power of Rome.—[Dr. Arnold and other Ancient Histories]. Also the Papal dispensations, it is said, were first granted, and the elevation of the Host introduced, and prostration before it enforced about this time. The pix (for containing the Host) was first ordered by the Lateran Council. Innocent died at Perugia, in July, 1216, having governed the Church eighteen years, six months, and some days, and was succeeded by—

HONORIUS III. A.D. 1216.

THEODOR LASCARIS, JOHANNES DUCAS, } EMPERORS OF THE EAST. FREDERIC II., EMPEROR OF THE WEST.

Centius, Cardinal Presbyter of St. Paul and St. John, was a native of Rome, of the illustrious family of the Savelli, esteemed for his learning and probity. He was unanimously chosen to succeed Innocent, and took the name of Honorius. Frederic II., having pacified all the troubles in Germany, came into Italy, and was crowned Emperor by the Pope. He made Naples his Italian capital. Frederic founded the University of Padua about 1222. He went to Sicily, to arrange the affairs of that kingdom, and removed several disaffected Bishops from their Sees, placing others in their room, and investing them, by his own authority, with the ring and crozier. This offended Honorius; and a war would have ensued between them, had not the King of Jerusalem, who was in Rome to solicit assistance, arranged an accommodation between the Pope and the Emperor. Frederic espoused Yolande, widow of Peter de Courtenay, daughter of the King of Jerusalem, and presumptive heiress of that kingdom. On the marriage, Frederic styled himself, "King of Sicily and Jerusalem," as have since done all his successors in that kingdom. He promised to lead an army into Palestine within two years, for its re-conquest.

Honorius died at Rome in March or April, 1227, and was succeeded by—

GREGORY IX. A.D. 1227.

JOHANNES DUCAS, EMPEROR OF THE EAST. FREDERIC II., EMPEROR OF THE WEST.

The Cardinals chose as Pope Cardinal Ugolino, Bishop of Ostia, a native of Anagni, and a relative of Innocent III. He exhorted the Emperor to fulfil his intention of proceeding to the Holy Land, and who set sail for Palestine, but on sickness and mortality breaking out among his army he returned, having only been at sea three days. Gregory, hearing of his return, declared the Emperor guilty of a breach of his vow—excommunicated him, and sent copies of the sentence to most of the Christian Princes. The Emperor wrote to the King of France and other Princes, as also to the

Cardinals, Senate of Rome, and the people, charging the Pope with pride, ambition, tyranny, &c., which so provoked Gregory that he resolved to excommunicate him again. Summoning, therefore, the Cardinals, Prelates, magistrates, and nobility to St. Peter's on Easter Monday, he intended, after High Mass, to renew the excommunication. The Emperor's friends, among whom were the powerful family of Frangipani and the populace of his party, unexpectedly fell upon the Pope and Cardinals, and obliged them to quit the church and city and retire to Viterbo. The Emperor sailed for Palestine in 1228. During his absence, the Pope seized several cities of Apulia. The Emperor concluded a peace with the Sultan for ten years, and obtained free access to Jerusalem for the Christians, with possession of Bethlehem, Nazareth, &c., and returned to Italy, having received the crown of Jerusalem in right of his wife. It is said he placed the crown on his own head. He recovered Apulia, and compelled the Pope to remove the excommunication, and was reconciled to him at Anagni; Frederic then retook nearly all the cities of Lombardy. Upon this the Pope and Emperor again quarrelled, and Frederic was excommunicated again by the Pope. The war between the Guelphs and Ghibellines, which desolated Italy, occurred about this period. The Emperor encamped before Rome, but was not able to reduce it; he took however Benevento and several other cities belonging to the Church. A Council was summoned to meet at Rome, but the Bishops and deputies were intercepted by order of the Emperor and made prisoners.

Gregory died in August, 1241, having reigned fourteen years and five months. He was succeeded by—

CLESTINE IV. A.D. 1241.

JOHANNES DUCAS, EMPEROR OF THE EAST. — FREDERIC II., EMPEROR OF THE WEST.

In October was chosen Cardinal Godfrey, of the family of Castiglioni, one of the most illustrious houses of Milan. He was Cardinal Presbyter of St. Mark and Bishop of Sabina; he took the name of Celestine, but died eighteen days after his election. The Holy See was vacant nearly nineteen months, when Cardinal Sinibaldi or Anibald, of the house of Fieschi, was elected, who took the name of—

INNOCENT IV. A.D. 1243.

JOHANNES DUCAS, EMPEROR OF THE EAST. — FREDERIC II., CONRAD IV., EMPERORS OF THE WEST.

He was a native of Genoa, first Canon of Parma, afterwards

Chancellor of that church, and created Cardinal by Gregory IX. He is said to have been the best civilian of the age he lived in. The Pope retired to France, and held a Council at Lyons in June the following year (1244), in which the Emperor Frederic was deposed and excommunicated. In consequence the Germans elected as King, Henry VIII., Landgrave of Hesse and Thuringia. Henry died shortly after, when William, Earl of Holland, was elected in his room. The Emperor begged in vain to be absolved, the Pope refused. Frederic died in December, 1250, and left his States to his son, Conrad. The Pope, nevertheless, confirmed the Empire to William, Count of Holland. Conrad went into Apulia and took possession of the kingdom of Sicily. The Pope returned to Italy and excommunicated Conrad and his adherents. It is said he caused the Emperor Conrad to be poisoned; and he was saved from death by the care of his doctors. The Pope was reproached by Conrad, who was offered absolution, provided he would espouse a relative. The Emperor refused, and died the 22nd of May, 1253, having been poisoned by his natural brother Manfred, Prince of Taranto. He left his States to his son Conradin. The Pope wished to seize Sicily, but Manfred opposed him. The Pope in 1244 retired to France, it is said in military disguise; and at a Council held at Lyons in the preceding year the Cardinal's red hat was introduced by Innocent.

The Pope died in December, 1254; shortly after, was elected and consecrated Raynald, Bishop of Ostia, who took the name of—

ALEXANDER IV. A.D. 1254.

JOHANNES LASCARIS,
MICH. PALÆOLOGUS,
EMPERORS OF THE EAST.

RICHARD, EARL OF CORNWALL,
ALPHON, KING OF CASTILE,
KINGS OF THE ROMANS.

He was a native of Anagni, and descended from the Counts of Segni, Cardinal Deacon of St. Eustachius. Manfred defeated the troops of the Pope, and made himself master of Apulia, and an agreement was made between them. The Pope issued two bulls, one of which ordered the re-establishment of the Preaching Friars, or Dominicans, in the University of Paris; the other was addressed to the Bishops of Orleans and Auxerre, commanding them to carry out the preceding. The University of Paris wrote to the Pope to beg him to revoke the first bull, as the King had suspended it and arrested its execution; however, the members of the University were prevailed upon to re-admit the Dominicans. The book of William de Sancto Amore was condemned to the flames by the Pope. Alexander died in June, 1261. The Holy See remained vacant three months and some days. The Cardinals who proceeded to the election not being able to agree among themselves, elected

John Pantaléon, Patriarch of Jerusalem, Pope, who was consecrated under the name of—

URBAN IV. A.D. 1261.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST.

RICHARD, EARL OF CORNWALL, ALPHON, KING OF CASTILE, KINGS OF THE ROMANS.

He was a native of Troyes, in Champagne, of mean extraction; had studied at Paris, was a Doctor of Canon Law, and Archdeacon of Liége. He wrote letters to all the Christian princes to acquaint them with his promotion, and created many new Cardinals, all chosen men, who had distinguished themselves by their learning and exemplary lives. He excommunicated Manfred, and gave the kingdom of Sicily to Charles, Count of Anjou, levying however a tribute. Urban instituted the festival of Corpus Christi.

He died at Perugia, in October, 1264, and was succeeded by—

CLEMENT IV. A.D. 1265.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST.

RICHARD, EARL OF CORNWALL, ALPHON, KING OF CASTILE. KINGS OF THE ROMANS.

The Holy See was vacant more than four months, when Guy, Cardinal of Sabina, of the family of Le Gros, was elected. He was a native of Provence, and had been married; but on the death of his wife, he took the monastic habit. He was first Archdeacon of Puy, then Bishop, afterwards Archbishop of Narbonne, and created by Urban IV. Cardinal Bishop of Sabina. He was consecrated Pope under the name of Clement IV., in March, 1265. Charles of Anjou came to Rome, and was invested and proclaimed King of Sicily; he was crowned at Rome in 1266, and marched against Manfred, who was defeated and killed. The whole kingdom shortly after submitted to Charles. The people, however, secretly invited Conradin, son of the Emperor Conrad, to come and take possession of the kingdom. The Pope, on being informed of this, issued a bull forbidding Conradin to assume the title of King of Sicily, or to set foot in Italy. Conradin entered Italy with an army, made himself master of Tuscany and the Romagna, and entered Rome. Charles having brought his army to meet Conradin, an engagement took place, when Conradin was defeated and taken prisoner. He was afterwards beheaded at Naples, with the young Duke of Austria, and many others. Clement died in October or November, 1268. The Holy See remained vacant two years and nine months. The Cardinals, after having deliberated a long time, elected, by compromise, Thibaud, Archdeacon of Liége, a native of

Placentia, who was then at Ptolemais (Acre), with Edward, Prince of Wales. Thibaud arrived in Italy in January, and was consecrated at Rome on the 27th of March, under the name of—

GREGORY X. A.D. 1271.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, COUNT OF HAPSBURG, EMPEROR OF THE WEST.

He wrote to most of the Christian Princes in behalf of the Christians in Palestine before he was consecrated Pope, therefore did not affix the usual seal. The seal called "Bull," had on one side the effigies of St. Peter and St. Paul, and on the other, the name of the reigning Pope; that seal was used when the Popes wrote to Princes, or concerning public affairs. Letters to their friends, or private grants, they sealed with the "Fisherman's Seal," on that was engraved St. Peter fishing with his nets, in a boat. Letters sealed with this seal are called Briefs; those sealed with the other, Bulls. He approved of the General Council held at Lyons, and the institution of the Conclave. A Council was held at Salzburg, in which the permission given to the Religious Mendicants was revoked.

Gregory died in July, 1276, and was succeeded by—

INNOCENT V. A.D. 1276.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

The Conclave elected Pierre de Tarantaise (Burgundy), a Dominican, Cardinal Bishop of Ostia, and High Penitentiary, ten days after the death of Gregory. He took the name of Innocent. He endeavoured to restore peace to Italy, but died in June, 1276, and was succeeded by—

ADRIAN V. A.D. 1276.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

The See was vacant a month when Ottoboni Fieschi, a Genoese, was elected, under the name of Adrian.

He died at Viterbo, in August, before being consecrated. Twenty days after, John Peter, son of Julian, a Portuguese, was elected and consecrated as—

JOHN XXI. A.D. 1276.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

He was a native of Lisbon, well versed in the sciences, especially

physic. John was killed by a blow from a beam of the roof of his room falling in, in the palace at Viterbo, May, 1277. He was succeeded by—

NICHOLAS III. A.D. 1277.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

In November was elected Cardinal Cajetan Orsini. He was a native of Rome, and Cardinal Deacon of St. Nicholas, from whom he took the name upon his consecration. He repaired many churches, was generous to the poor, but greatly aggrandized and enriched his family.

He died after a short reign, in August, 1280, and was succeeded by—

MARTIN IV. A.D. 1281.

MICH. PALÆOLOGUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

After a vacancy of six months, the Cardinals elected Simon de Brie, Cardinal Presbyter of St. Cecilia, a native of Brie in France, Canon and Treasurer of the church of St. Martin, at Tours. It was at this time that the horrible massacre, known as "The Sicilian Vespers" occurred, for which all concerned were excommunicated by the Pope. Martin accorded to the Religious Mendicants, that they should have authority to preach and confess.

Martin died at Perugia, in March, 1285, and was succeeded by—

HONORIUS IV. A.D. 1285.

ANDRONICUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

He was a native of Rome, of the family of Savelli. He had studied in the University of Paris, had been made Canon of Chalons sur Marne and Cardinal by Urban. He wrote letters to the Emperor Rodolph, and suppressed a new Order of Mendicants.

Honorius died in April, 1287, and was succeeded, after a vacancy of nearly a year, by—

NICHOLAS IV. A.D. 1288.

ANDRONICUS, EMPEROR OF THE EAST. RODOLPH, EMPEROR OF THE WEST.

Jerome of Ascoli was the name of the new Pope—a man of mean extraction, but distinguished for his learning and piety. Twice he declined the dignity, but on the third election was obliged to comply. Prince Charles "Le Boiteux" was crowned King of Sicily and Apulia by the Pope, in May, 1289. The Christians were

wholly driven out of Syria, which so affected Nicholas, that he died on the 4th of April, 1292, and was succeeded, after a vacancy of two years, by Pierre Morone, or Murnbone, a celebrated hermit of the Abruzzi, under the name of—

CELESTINE V. A.D. 1294.

ANDRONICUS, EMPEROR OF THE EAST. ADOLPH OF NASSAU, EMPEROR OF THE WEST.

He was a native of Apulia, one of the twelve sons of a poor, but pious family, and practised great austerities. He declined the Pontificate, but was induced to comply with the wishes of the people. He created twelve Cardinals, and approved the constitution of Gregory X., concerning the Conclave. He also approved by a bull the institution of the Order of Celestines. He abdicated the 12th or 13th of December, 1294. Ten days after, was elected Benedict Cajetan, who took the name of—

BONIFACE VIII. A.D. 1294.

ANDRONICUS, EMPEROR OF THE EAST. ADOLPH OF NASSAU, EMPEROR OF THE WEST.

He was a native of Anagni, of the family of the Cajetani, a man of great address, penetration, prudence, courage and learning. He established a Jubilee, to be held every hundred years. He excommunicated Philip, King of France. Philip appealed to his States, acquainting them of the claim of the Pope to be superior to all authority, temporal as well as spiritual. Philip was supported by his barons, though the Bishops begged time to deliberate. About this time (1294) Cimabue, who has been denominated the father of modern painting, flourished. He was the first to depart from the style of the Greeks by taking nature solely as his guide. He first set the example of large compositions, and founded a school celebrated for the boldness, majesty, and vigour of its compositions.

Pope Boniface was arrested by William de Nogaret, made prisoner at Anagni, and maltreated by Sciarra Colonna.

Boniface died at Rome, the 12th of October, 1303, and was succeeded by—

BENEDICT XI. A.D. 1303.

ANDRONICUS THE YOUNGER, EMPEROR OF THE EAST. ALBERT OF AUSTRIA, EMPEROR OF THE WEST.

The Cardinals elected Nicholas Bocasini, Cardinal Bishop of Ostia, who took the name of Benedict. He was a native of Trevigi (State of Venice) and one of the Preaching Friars, or Dominicans. He granted absolution to the King of France, but excommunicated Nogaret and Sciarra Colonna.

Boniface died the 8th of July, 1304. The Holy See remained vacant till the following year, when Bertrand de Got was elected under the name of—

CLEMENT V. A.D. 1305.

ADRONICUS THE YOUNGER, EMPEROR OF THE EAST. — ALBERT OF AUSTRIA, HENRY OF LUXEMBURG, LOUIS OF BAVARIA, } EMPERORS OF THE WEST.

He was the son of a nobleman of Aquitaine, and at the time of his election was Archbishop of Bordeaux. He was crowned at Lyons, and took up his residence in France. He revoked all the bulls of Boniface against France, particularly the one, "Unam Sanctam." The Lateran basilica being destroyed by fire, Clement gave an immense sum of money to rebuild it. In 1309, the Pope transferred his residence to Avignon, then subject to Charles, King of Sicily, the Cardinal Legates administering the affairs of the Church at Rome till 1376. Some accusations having been made against the Order of Knights Templars, Philip, King of France, persecuted them they numbered fifteen thousand members, and the Order was extremely wealthy. In 1309, fifty-six Knights Templars were slowly burned alive in Paris; other executions followed; the Templars were arrested in France, England, and other countries, and the Order abolished by a bull of the Pope in 1312, published directly after the sittings of the Council of Vienne. The Grand Master, and the brother of the Dauphin of Vienne were both burnt alive in Paris, in the same year. Pope Clement died at Roquemaure on the Rhone, in the diocese of Nismes, in April or May, 1314. Great disputes occurred between the French and Italian Cardinals on the election of his successor. The Holy See was vacant two years, three months, and some days. Philip, Count of Poicters, brother of King Louis X. of France, re-assembled the Cardinals at Lyons, when they elected Cardinal de Eusa, Bishop of Porto, who took the name of—

JOHN XXII. A.D. 1316.

ANDRONICUS, EMPEROR OF THE EAST. — LOUIS OF BAVARIA, FREDERIC OF AUSTRIA, KINGS OF GERMANY.

He was a native of Cahors; said to be the son of a cobbler* by some writers; by others, a man of noble family. He was crowned at Lyons in September, and took up his residence at Avignon. Louis of Bavaria was crowned Emperor at Rome; and on the Pope hearing of it, he declared it null, and excommunicated all who had been concerned in it. The Emperor issued an edict at Rome,

* St. Antonin.

deposing John, and caused another Pope to be elected—Peter Corbario or Corbazo, who took the name of Nicholas V. The Emperor also ordered the Popes to reside in Rome. Nicholas was enthroned at Rome, but shortly afterwards left Rome and submitted to Pope John, and died in prison. The Pope was engaged with his doctrine of the "Beatific Vision;"* this was opposed by several divines, and condemned by the University of Paris. John, after some time, retracted his doctrine. Pope John introduced the tiara, or triple crown worn by the Popes. Hormisdas (514) first added a crown to the cap; Boniface VIII., 1294, assumed a double crown, indicating his temporal as well as spiritual supremacy; and John XXII. added the third crown, perfecting the tiara.

John died on the 4th of December, 1334, and was succeeded by—

BENEDICT XII. A.D. 1334.

ANDRONICUS, SEN., ANDRONICUS, JUN., } EMPERORS OF THE EAST. LOUIS OF BAVARIA, EMPEROR OF THE WEST.

After some divisions, the Cardinals elected James Fournier, the Cardinal de St. Prisca, who took the name of Benedict. He was a native of Saverdun; he had early embraced a religious life among the Cistercians, and was Abbot of the monastery of Font-froide, in the diocese of Narbonne. He built the palace at Avignon. The Emperor Louis sent ambassadors to the Pope to solicit absolution; but they returned without having obtained it. The Pope endeavoured to restore the discipline, which had been much neglected, among the Benedictines, Cistercians, &c. He bears a high character for disinterestedness, encouragement of learning, and self-denial. Far from enriching or advancing his relations, this good Pope replied, when solicited by some, "James Fournier had relations, but Pope Benedict has none."

Benedict died at Avignon on the 25th of April, 1342, and was succeeded by—

CLEMENT VI. A.D. 1342.

JOHN PALÆOLOGUS, JOHN CANTACUZENUS, EMPERORS OF THE EAST. FREDERIC, DUKE OF AUSTRIA, CHARLES, MARQUIS OF MORAVIA, EMPERORS OF THE WEST.

A conclave of seventeen Cardinals elected Peter Roger, Cardinal Presbyter of St. Nereus, who took the name of Clement. He was the son of William Roger, Lord of Rosière, near Pompadour (Limoges). He embraced a religious life among the Benedictines, studied at Paris, and obtained the degree of Master or Doctor of

* "The blessed departed see not, nor will they see, the Divine Essence or God face to face, till the day of the general resurrection. And none are, or will be, admitted till that day to the beatific vision; but will only see the humanity, or the human nature, of Christ."

Divinity. He was Archbishop of Sens. The Romans sent an embassy to the new Pope, who, at their prayer, fixed the Jubilee at every fifty years; he, however, declined to accede to their request for him to go to Rome. Charles of Luxemburg, Duke of Moravia, being elected Emperor, in opposition to Louis of Bavaria, the Pope confirmed his election as King of the Romans, and renewed the process against Louis, and deposed him. In 1347 occurred the revolution in Rome, headed by Cola di Rienzi, who was styled, "Last of the Tribunes." Disturbances also occurred at Naples, by the death of the King. The Queen, Joan or Jeanne, was suspected. A year after his death she married again, and the kingdom being invaded by the brother of her first husband, the King of Hungary, she went to Avignon, and pleaded her cause with the Pope and the Cardinals, convinced them of her innocence, and obtained the confirmation of her marriage with Louis of Taranto. She sold the city of Avignon to the Pope for eighty thousand florins of gold. The Emperor Cantacuzenus sent deputies to the Pope, to treat for the union of the two Churches. Pope Clement also mitigated the rigour of Gregory's constitution as to the Cardinals in Conclave.

He died in December, 1352, and was succeeded by—

INNOCENT VI. A.D, 1352.

JOHN PALÆOLOGUS, EMPEROR OF THE EAST. CHARLES IV., EMPEROR OF THE WEST.

The Cardinals in Conclave elected Stephen Aubert, Bishop of Ostia, who took the name of Innocent. He was a native of Mont, near Pompadour (Limoges), Professor of Civil Law in Toulouse, and Chief Judge of that city. Charles of Bohemia was crowned King of Lombardy at Milan, and Emperor at Rome. The Pope retrenched the expenses of the Court at Avignon, obliging the Cardinals to follow his example. Some heretics were burnt about this period.

Innocent created several Cardinals, and died on the 12th of September, 1362, and was succeeded by—

URBAN V. A.D. 1362.

JOHN PALÆOLOGUS, EMPEROR OF THE EAST. CHARLES IV., EMPEROR OF THE WEST.

The Cardinals elected William Grimoardi, Abbot of the monastery of St. Victor, at Marseilles; he took the name of Urban. He was accounted one of the best civilians and canonists of his day. Urban left Avignon to go to Rome in April, 1367, and arrived there the following October. The Emperor Charles passed into Italy, and subdued many of the cities. The Emperor Palæologus arrived in Rome, and there signed his re-union with

the Roman Church. He was arrested by the Venetians, but delivered by Manuel his third son, who paid his debts. Some writers record, that Joanna of Naples visited the Pope at Rome, and received from him the Golden Rose.*

He ultimately returned to Avignon, and died there in December, 1370. He was succeeded by—

GREGORY XI. A.D. 1370.

JOHN PALÆOLOGUS, EMPEROR OF THE EAST. CHARLES IV., EMPEROR OF THE WEST.

The Cardinals elected unanimously Peter Roger, Cardinal Deacon of St. Mary the New. He was the son of William Roger, Lord of Beaufort, brother of Clement VI. He endeavoured to mediate peace between France and England, created twelve Cardinals, and, on the invitation of ambassadors sent from Rome, he determined to reside in that city. He set out from Avignon in September, 1376, and arrived in Rome in January of the next year, and entered the city amid universal rejoicing. The Bishop of Sinigaglia, who was present, says, "That Gregory's entry into Rome was the most glorious triumph, and that the Romans seemed to be all mad with joy." He visited Anagni, and on his return to Rome treated for peace with the Florentines, but the negotiation failed.

Gregory died on the 27th of March, 1378. His death was followed by "The great schism of the West," occasioned by a double election of Popes. The Romans demanded a Roman or Italian Pope, and Bartholomew Prignani, Archbishop of Bari, was elected by some of the Cardinals, and acknowledged by the greater part of the Empire and England, under the name of—

URBAN VI. A.D. 1378.

JOHN PALÆOLOGUS, MANUEL PALÆOLOGUS, } EMPERORS OF THE EAST. CHARLES IV., WENCESLAUS, } EMPERORS OF THE WEST.

He was a native of Naples, of the illustrious family of Prignani, universally esteemed for his probity, learning, and love of justice. After his promotion, however, his character changed, and he is said to have become ambitious, arrogant, a tyrant without pity or compassion. He spared nothing to aggrandize his family, especially his nephew Butillus, an abandoned profligate. The acts of Urban were opposed by fifteen Cardinals, who retired to Fondi, and elected as Pope Cardinal Robert de Genève, Bishop of Cambray. He took the name of Clement VII., and fixed his residence at

* At Tours, Urban II., in 1096, performed, on the fourth Sunday in Lent, the ceremony of blessing a Golden Rose filled with musk and balsam, which he wore that day, and then gave to Fulk, Earl of Anjou. This is said to have been the origin of blessing a Golden Rose filled with musk and balsam on the fourth Sunday in Lent, and afterwards sending it to some Prince or person of great distinction to have been first introduced by this Pope. Other authorities say this custom was introduced by Leo IX. in 1050.

Avignon. This divided the whole Christian world, as some princes acknowledged Urban, others, among whom were France, Spain, Sicily, Cyprus, and Scotland, acknowledged Clement. The rival Popes reciprocated condemnations, and anathematized each other. Urban quarrelled with Queen Joan of Sicily, and encouraged Charles Durazzo to drive her from the throne. The Pope declared her excommunicated and deprived of her kingdom, which he gave to Charles, whom he crowned King of Sicily, on the 1st of June, 1381. Charles, advancing with his army, made himself master of Naples, and after defeating the Queen's troops, took her prisoner, and shortly afterwards caused her to be strangled (some writers say she was smothered). Louis of Anjou, who had been adopted by Queen Joan as her heir, raised an army, being at that time Regent of the Kingdom of France, during the minority of Charles VI., and before setting out for Italy, went to Avignon to receive from Pope Clement the investiture of his new kingdom. Clement crowned him on the 30th of May, 1382, King of Sicily and Jerusalem, blessed his standard, and declared him Commander-in-chief of the army of the Church. Urban went to Naples, and was illtreated by Charles, who confined him in the Castle Nuovo; they were however reconciled, and Urban excommunicated the Duke of Anjou, who died not long after. Urban and Charles again quarrelled, in consequence of Urban's haughtiness. Charles having asked him to Naples to confer on business, Urban answered "that it was customary for Kings, if they had any business to transact with the Popes, to wait upon them, not for the Popes to wait on Kings." He imprisoned six Cardinals for conspiracy against him, and held a consistory, in which he declared them deprived of their dignity and promoted others. He excommunicated and deposed Charles Durazzo, King of Sicily, and Margaret his wife; also excommunicating at the same time the six Cardinals. These sentences were pronounced with a cross erected and a large number of lighted tapers; when finished, the tapers were extinguished and dashed to pieces on the ground. Charles, greatly provoked with the Pope's proceedings, treated his subjects and friends with great severity, and closely besieged the Pope in the Castle of Nocera. Though reduced to extremity by want of provisions, Urban, during the siege regularly each day excommunicated with bell, book, and candle, Charles's army. He made his escape and arrived safely at Genoa, carrying with him the six Cardinals in chains; at Genoa they were put to death. Urban fixed the Jubilee to be held every thirty-three years.

He died in October, 1389, after a most unhappy reign. The Cardinals of his party elected Pierre de Thomasellis, who took the name of—

BONIFACE IX. A.D. 1389.

MANUEL PALÆOLOGUS, EMPEROR OF THE EAST. WENCESLAUS, RUPERT OF BAVARIA, } EMPERORS OF THE WEST.

He was a native of Naples, of poor but noble family, esteemed for his good qualities. He created some new Cardinals, and reinstated five whom Urban had deposed. Ladislaus, son of Charles Durazzo, was crowned King of Naples by Boniface's Legates at Gaeta. Louis of Anjou was also crowned King of Naples by Clement VII., at Avignon. This Prince passed into Italy and made some conquests; but after his return, Ladislaus retook the places he had conquered. The University of Paris wrote to Clement VII. upon finding means to put an end to the schism, he pretended he would entertain the proposal. Clement died shortly after (16th September, 1394). The Cardinals of his party elected Pierre de la Lune, Cardinal Deacon of St. Mary in Cosmedin, who took the name of Benedict XIII.—a man of unbounded ambition, great learning, and consummate address. He was descended from a noble family in Arragon. The "way of cession" being resolved upon in a Council held in Paris, it was proposed to the contending Popes. Benedict rejected all arrangement. Other Councils were held in France and Germany with the same object. A decree to release the clergy from obedience to Benedict was resolved on and published in France (1398); but obedience was restored to him upon certain conditions. Benedict sent an embassy to Boniface, to propose an accommodation. Boniface, however, dying on the 1st of October, 1404, the Cardinals entered into the conclave and elected Cosmatus Megliorati, who was consecrated under the name of—

INNOCENT VII. A.D. 1404.

MANUEL PALÆOLOGUS, EMPEROR OF THE EAST. RUPERT, OR ROBERT OF BAVARIA, EMPEROR OF THE WEST.

He was a native of Sulmona (Abruzzi), and a man of good character; he had been Archbishop of Ravenna and Bishop of Bologna. Ladislaus, being invited by John Colonna to enter Rome, from which he had driven Innocent, the Roman people drove him out and recalled Innocent. Benedict went to Genoa, but was refused a safe conduct by Innocent. This Pope excommunicated Ladislaus; but on his submission to Pope Innocent, he was absolved. A new decree was issued in France, withdrawnig obedience from Benedict.

Innocent died on the 6th of November, 1406, rather suddenly. The Cardinals of his party elected Angelus de Corerio, Cardinal Presbyter of St. Mark, on condition that he would procure peace in the Church by the "way of cession," if required. He took the name of—

GREGORY XII. A.D. 1406,

MANUEL PALÆOLOGUS, EMPEROR OF THE EAST. RUPERT OF BAVARIA, EMPEROR OF THE WEST.

A Venetian of noble birth. Boniface IX. made him titular Patriarch of Constantinople, and Innocent VII. created him Cardinal. He seemed to wish to end the schism, and wrote to Benedict on the subject. Nothing, however, was arranged. A decree of neutrality was published in France. Three Councils were held touching the schism: one at Perpignan, by Benedict; one at Aquileia; and one, attended by the Cardinals of both Popes, at Pisa; when both Benedict XIII. and Gregory XII. were deposed and the Cardinals proceeded to a new election. Their choice fell upon Peter of Candia, Cardinal Presbyter of the Twelve Apostles, a Friar Minorite nearly seventy years of age. He took the name of—

ALEXANDER V. A.D. 1409,

MANUEL PALÆOLOGUS, EMPEROR OF THE EAST. RUPERT OF BAVARIA, EMPEROR OF THE WEST.

A native of Candia, of obscure family. He embraced a religious life among the Friars Minorite; and showing great ability, he was sent to Oxford, then one of the chief seats of learning, to prosecute his studies. He distinguished himself there, and then went to the University of Paris, where he was made Doctor of Divinity. On his return to Italy he was raised to the bishopric of Vicenza, then to that of Novara, then made Archbishop of Milan, and created by Innocent VII. Cardinal. He confirmed the acts of the Council of Pisa, and issued a bull in favour of the Mendicant Orders. At this time the doctrines of Wickliffe appeared in Bohemia, propagated by John Huss. This celebrated man was born in a small town of Bohemia named Hussinetz. from whence he was called John of Hussinetz, or Huss. Having ended his studies at the University of Prague, he was appointed preacher at the famous chapel of Bethlehem, in Prague; and he there preached with such zeal against the vices of the age, that Sophia of Bavaria, second wife of Wenceslaus, King of Bohemia, chose him as her confessor. He was also elected Rector of the University. Balbinus says of him, in his history of Bohemia, "John Huss was more subtle than eloquent; but the modesty and severity of his manners, his unpolished, austere, and entirely blameless life, his pale, thin visage, his good nature and affability to all, were more persuasive than the greatest eloquence."

Pope Alexander left Pisa and went to Bologna, where he died on the 3rd of May, 1410. He was succeeded by—

JOHN XXIII. A.D. 1410.

MANUEL PALÆOLOGUS, EMPEROR OF THE EAST. SIGISMUND OF LUXEMBURG, EMPEROR OF THE WEST.

He was a Neapolitan of noble birth, had studied at Bologna, and had been created Archdeacon of Ravenna and Cardinal of St. Eustachius. Soon after he was made Legate of the Province of Flaminia, he recovered the city of Bologna from the Lord of Milan, and, residing there, governed the province until his election. John made war upon Ladislaus of Naples, defeated his troops, and put him to flight. The Pope afterwards concluded a treaty with him. John Huss was summoned to Rome; but not complying, he was excommunicated. The doctrines of Wickliffe were condemned by a Council in Rome in 1413. Ladislaus, having re-established his affairs, collected his army and made himself master of Rome. John escaped to Florence, from whence he retired to Bologna. A Council was decided upon by the Emperor Sigismund, the Pope, and others, and summoned to meet at Constance, in the province of Mentz, in November, 1414. The assemblage of ecclesiastics and also of laymen on this occasion was immense. The Council was divided into four national sections—Italy, France, Germany, and England; and the votes were taken in this division instead of being registered according to the opinions of individual members of the body. Both the Emperor and Pope were present. The professed objects of this famous Council were the extinction of the schism and the reformation of the Church. Here it was determined that a General Council can compel the Pope to abdicate, and the method of cession was moreover declared to be the only means of securing the peace of the Church. Huss was summoned to appear before the Council of Constance, and departed from Prague under a safe-conduct from the Emperor Sigismund, which was not respected, as he was thrown into prison soon after his arrival at Constance. Pope John abdicated in March, 1415, and retired to Fribourg; but he was treacherously delivered up to the Emperor and Council of Constance by the Duke of Austria. He was cited before the Council, and deposed on the 29th of May. He was kept prisoner for three years, for refusing to resign his pretensions to the undivided obedience of the faithful as Head of the Church. Huss appeared before the Council several times, and was finally condemned and burnt in July, 1415. He died with great firmness and constancy. In the following year Jerome of Prague, a man of great learning, ability, and eloquence (a friend of John Huss), was summoned before the Council and condemned as a heretic. He made a solemn retractation, but subsequently repented having done so. He was

burnt at Constance, in May, 1416. Popular indignation was deeply stirred when the intelligence of these executions reached Bohemia, especially against the Emperor Sigismund; and the murder of Huss was looked upon as a national insult. James of Hussinetz, a nobleman residing in the village where Huss was born, declared his determination to avenge the death of Huss. A religious war commenced, and thirteen of the magistrates of Prague were murdered by the Hussites in 1417. Benedict XIII. was summoned before the Council and deposed, and the Council decreed the Apostolic See vacant and that a new Pope should be forthwith elected. Twenty-three Cardinals therefore entered the Conclave in the town-hall of Constance and elected Otto, or Eudes de Columna, Cardinal Deacon of St. George ad Velum, who took the name of—

MARTIN V. A.D. 1417.

MANUEL PALÆOLOGUS, JOHN PALÆOLOGUS, } EMPERORS OF THE EAST. SIGISMUND, EMPEROR OF THE WEST.

He was the son of Agapetus de Columna, or Colonna, a Roman family still existing. He studied canon law at Perugia, and was made, on his return to Rome by Urban VI., Prothonotary and Referendiary, and by Innocent VII. Cardinal. He was a man of humane temper and peaceable disposition; and after his election he displayed extraordinary sagacity. In 1418 the Council of Constance closed its sittings; the important question of reformation of the Church was deferred to another Council, to be summoned after an interval of ten years.

John XXIII., having escaped from prison, went to Florence, where Martin then was, and, throwing himself at his feet, acknowledged him as lawful Pope. He was kindly received by Martin, and created by him Cardinal Bishop of Tusculum and Dean of the Sacred College. He did not long survive, however, as he died at Florence in 1419, and was buried in the baptistery of St. John the Baptist. Benedict XIII. lived on, in his obstinacy abandoned by all who had obeyed him, with the exception of the people of the city of Peniscola, where he died in the ninetieth year of his age, in November, 1424. The Cardinals who were with him elected as Pope, Giles Munion, or Magnus, who took the name of Clement VIII., who shortly afterwards abdicated, and the schism ceased entirely. In Bohemia the Hussites gained strength and the Imperial party was sorely pressed. After the battle of Teutschbroda, where Sigismund was defeated and compelled to evacuate Bohemia, the Hussites committed dreadful excesses, and the Emperor Sigismund solicited assistance from the Imperial Diet at Nuremburg.

Martin died on February 20, 1431, and was succeeded by—

EUGENIUS IV. A.D. 1431.

MANUEL PALÆOLOGUS, JOHN PALÆOLOGUS, } EMPERORS OF THE EAST. SIGISMUND, ALBERT II., FREDERIC III., } EMPERORS OF THE WEST.

He was a Venetian of ancient family, nephew of Gregory XII., and made by him Treasurer of the Church, then Bishop of Sienna, and created Cardinal in 1408. A Council was assembled at Bâle (Basil). The Pope wished to dissolve this Council; but they continued to sit, and proceeded against him. Eugenius published a decree removing the Council from Bâle to Ferrara, and a Council was assembled there in 1438 and commenced proceedings against the Council in Bâle. The Greek Emperor, John Palæologus, and the Patriarch of Constantinople, arrived at Venice and were received by the Doge, Senate, and many of the nobles on board the "Bucentore," and magnificently entertained. The Emperor and his party repaired to Ferrara, and a conference was held between the Greeks and Latins, and a union of the Churches completed. It was not, however, well received at Constantinople on the Emperor's return. In 1439 Eugenius was deposed by the Council of Bâle. Eugenius renewed all the decrees he had made against the assembly at Bâle, and declared all excommunicated who continued to attend it. Some electors, named by the Council of Bâle, entered into Conclave and proceeded to elect as Pope Amadeus, Duke of Savoy, under the name of Felix V. Eugenius excommunicated him. The Council presided over by Eugenius was removed from Florence to Rome in 1442. Many other Councils and assemblies were held. In 1447 the German Princes acknowledged Eugenius as Pope, to his great satisfaction.

He died shortly after, and was succeeded by—

NICHOLAS V. A.D. 1447.

CONSTANTINE PALÆOLOGUS, EMPEROR OF THE EAST. FREDERIC III., EMPEROR OF THE WEST.

He was the son of a physician of Sarzana, a small town in the State of Genoa. He studied at Bologna, and became one of the most learned divines of the age he lived in. He was raised to the Bishopric of Bologna and created a Cardinal. The new Pope was acknowledged by the Emperor. His example was followed by most Christian princes and States. Felix V. abdicated in the year 1449. Thus the schism ended. The following year the Jubilee was celebrated; and one day, as the people were crowding the bridge of St. Angelo, in order to go to St. Peter's and receive his Holiness's blessing, the bridge gave way, and two hundred people perished in the Tiber. The Emperor Frederic having

arranged his affairs, set out for Italy, attended by the chief nobility and was crowned at Rome by Pope Nicholas. Nicholas died on the 25th of March, 1455, and was succeeded by—

CALIXTUS III. A.D. 1455.

FREDERIC III.,
EMPEROR OF THE WEST.

The Cardinals unanimously elected Cardinal Alphonso Borgia as Pope. He belonged to an ancient and noble family of Valencia, and had been preferred by Martin V. to the See of Valencia. He endeavoured to unite the Christian Princes against the Turks. The latter were defeated at Belgrade. Calixtus formed some design of placing his nephew, Peter Borgia, whom he had already created Duke of Spoleto, upon the throne of Naples; but died on th 6th of August, 1458, and was succeeded by—

PIUS II. A.D. 1458.

FREDERIC III.,
EMPEROR OF THE WEST.

On the 19th of August was unanimously elected Æneas Sylvius Piccolomini, of the family of that name, one of the most illustrious houses in Tuscany. He early gave proofs of great ability and learning, and after filling various offices and preferments, he had been created Cardinal by Calixtus. Platina, who lived at this time in Rome, gives Pius a high character, both as a Prince and Pope. Having heard that the Turks (who had already taken Constantinople) were upon the point of laying siege to Ragusa (Dalmatia), he immediately set out for Ancona, although so ill that he was compelled to travel in a litter. He equipped a fleet, and designed to embark and go against the Turks, but died on the 14th of August, 1464. He was succeeded by—

PAUL II. A.D. 1464.

FREDERIC III.,
EMPEROR OF THE WEST.

The Cardinals entered into Conclave in the Vatican palace, and elected Peter Barbo, Cardinal of St. Mark. He belonged to an aucient family of merchants in Venice; his mother, Polyena, was sister to Pope Eugenius IV. He was raised by his uncle to the Archdeaconry of Bologna and Bishopric of Cervia, and lastly, Cardinal. He deposed Podiebrad, King of Bohemia, and caused a crusade to be preached against him. The King, however, defeated the army sent against him. Paul then excommunicated him, styled him a rebel to the Church, and incapable of holding any dignity whatever. The Pope received with much magnificence

the Emperor Frederic when he came to Rome to fulfil a vow he had made to visit the tombs of the Apostles. He died suddenly of apoplexy, on the 25th of July, 1471, and was succeeded by—

SIXTUS IV. A.D. 1471.

FREDERIC III.,
EMPEROR OF THE WEST.

The Cardinals elected Francis della Rovere, a Franciscan Friar, who took the name of Sixtus. He had early embraced a religious life, and became by constant application one of the most learned men of the Order. He was created Cardinal of St. Peter ad Vincula by Paul II. A quarrel took place between the Pope and Lorenzo de Medicis, who, with his brother, governed in the Republic of Florence. A conspiracy arose in which Julian de Medicis was murdered. His brother escaped. Most of the conspirators were taken and executed. Sixtus has been accused of carrying nepotism to a scandalous extent, being guilty of oppression, rapine, and violence in order to enrich and advance his family. He died in August, 1484, and was succeeded by—

INNOCENT VIII. A.D. 1484.

FREDERIC III.,
EMPEROR OF THE WEST.

His family had originally come from Greece. He was created Bishop of Savona by Paul II., afterwards translated to the See of Melfi or Melsi, and created Cardinal by Sixtus. Before his promotion, it is said he led a most profligate life, according to the writers Onuphirus and Marullus. Several wars took place during his reign—one between Innocent himself and the King of Naples. Innocent died on the 25th of July, 1492, and was succeeded by—

ALEXANDER VI. A.D. 1492.

FREDERIC III., MAXIMILIAN III., } EMPERORS OF THE WEST.

He was the son of Godfrey Lenzolio, a nobleman of Valencia, who took his wife's name of Borgia. Roderic (Alexander) early showed proofs of genius, at the same time evincing some of the cruelty and wickedness by which he was afterwards distinguished. He first studied the profession of the law, and acquired a considerable fortune as an advocate; he afterwards adopted the military profession. On his uncle's promotion to the pontifical dignity, as Calixtus III., he wrote him a long and respectful letter. The Pope, who highly esteemed his nephew, commanded him to come to Rome, and gave him a benefice of some value. On his arrival in

Rome he raised him to the Archiepiscopal See of Valencia, created him Cardinal of St. Nicholas in Carcere Tulliano, and a Vice-Chancellor of the Church, he devoted himself to a most exemplary life in Rome, caring for widows and orphans, and relieving all who were in distress. Sixtus IV. bestowed on him the Abbey of Subiaco, and employed him as a Legate. On the death of Innocent he was chosen Pope by the Conclave, under the name of Alexander VI., and crowned on the 26th of August amid the acclamations of the people by whom he was regarded as a saint. After his promotion his nephews (or rather his children) were also raised to different dignities. The eldest, Francis, was created by the King of Arragon and Castile, Duke of Gandia; the second, Cæsar Borgia, and his nephew, John Borgia, Archbishop of Monreal (Sicily), were made Cardinals. On the death of Ferdinand, King of Naples, a treaty was concluded between his son and successor, Alphonso, Duke of Calabria, in which it was stipulated that they should maintain a certain number of troops for mutual assistance; that the King should pay his Holiness thirty thousand ducats; that the King should give his daughter in marriage to the Pope's youngest son and create him Duke, Prince of Squillace, with an income of ten thousand ducats, and make him Prothonotary, and should settle upon Francis, his eldest son, an estate and a command in the army, and bestow on Cardinal Valentine (Cæsar Borgia) the best benefices of the kingdom as they became vacant. The Pope on his side was to assist the King with all his power, both temporal and spiritual, to grant him the investiture, to send a Cardinal to crown him and make his nephew, Louis of Arragon, a Cardinal. The Pope's nephew, Cardinal Borgia, Archbishop of Monreal, proceeded to Naples, where he crowned Alphonso, and performed the marriage. Great rejoicings were celebrated in Naples; and during the journey of the Prince and Princess of Squillace to Rome, where they were received by the Pope, Charles VIII., King of France, claimed the kingdom of Naples as heir of the Anjevin family, and marched through Italy to the Pope's territories. On hearing of his approach, his Holiness applied for assistance to the Venetians and the Emperor Maximilian, but finding both unable to take part in the war, he despatched George Buzardo, a Genoese who was learned in the Oriental languages to the Court of Constantinople, to Bajazet. The Nuncio was received with all possible honour by the Sultan, and his demands complied with, 50,000 crowns were sent by an ambassador, and five letters from Bajazet, to the Pope. The letters and money were seized by John della Rovere, who sent the ambassador and the letters to Charles at Florence, the money he retained. As Charles approached the Ecclesiastical States he was met by envoys from the Pope, to propose a treaty, which

was declined, except with his Holiness alone. The Pope refused to admit him into Rome, but was obliged to do so afterwards; and King Charles entered the city one evening by torchlight at the head of his troops, fully armed, and his lance on his thigh. The people received him with pleasure, and Alexander retired to the castle of St. Angelo. The next day a treaty was arranged, and concluded shortly after. The kingdom of Sicily, and Naples itself, submitted to Charles. Alphonso having resigned the crown to his son Ferdinand, and embraced a monastic life, and Ferdinand retiring to the Island of Ischia, Charles entered Naples amid universal rejoicings, the 21st of February, 1495; but hearing from Philip de Comines, his ambassador at Venice, that the Pope and the Italian Princes had formed a league against him, he left Naples and marched to meet them; a battle took place on the banks of the Taro, where, on the authority of Guicciardin, it is stated the confederate Princes lost 3,300 men, and the French but 200. Charles then pursued his march, and arrived safely at Lyons. Not long after, another war occurred; the Neapolitans revolted and invited Ferdinand to return; the French were driven out, and Ferdinand restored. The Pope continued his course, conferring dignities on those who paid the prices he demanded, and creating Cardinals in the same way, instituting offices, and exposing them to public sale. He and his son Cæsar allied themselves with the Orsini or Guelph party, and having by their assistance driven the Sforzas from Pesaro, the Malatestas from Rimini, and the Manfreddi from Faenza, they seized those powerful fortified towns, and founded a powerful lordship. The Orsini were then accused of high treason for siding with the French in their attack on Naples, and an army was despatched against them, which they however defeated. Cæsar Borgia caused his elder brother, the Duke di Gandia, to be murdered and the body thrown into the Tiber. He slew Alexander's favourite, Peroto, beneath the pontifical mantle to which the victim clung so closely that his blood spurted into the Pope's face; indeed, for a while, Cæsar Borgia had Rome and the Ecclesiastical States in his power. He was a man of surpassing beauty, so strong that in a bull-fight he could strike the bull's head off at a single blow; liberal-handed, voluptuous, bloody. Rome trembled at his name; every night the corpses of murdered men were found in the streets; none but feared his turn might be next. The Pope, in 1498, concluded another treaty with France. Cæsar Borgia (Cardinal Valentine), renounced the ecclesiastical life and was created by the French King, Duke of Valence in Dauphiny, with a pension of 20,000 livres. Cæsar set out for Chinon, where the French Court then resided, and entered the city with great magnificence. The King conferred upon him the Order of St. Michael, and in 1499 he

married the daughter of Alan d'Abret, sister of Queen Jane of Navarre. In 1501 the kingdom of Naples was divided between the Kings of France and Spain. A conspiracy being set on foot against the Duke of Valence (Cæsar Borgia) it was discovered, and four of the chiefs put to death. The Orsini family were also persecuted, their fortresses were levelled to the ground, and the spoils carried to Rome. Guicciardin has left a character of Alexander for immoderate ambition, treachery, avarice, lust, exposing things for sale, both sacred and profane, which exceeds anything before imagined; instances are given unfit for these pages from the writings of Sannazar, Burchard, and Tomasi. Still he was a man of extraordinary talent.

He died, it is supposed by poison, the 18th of August, 1503, in the 72nd year of his age. He was succeeded by—

PIUS III. A.D. 1503.

MAXIMILIAN,
EMPEROR OF THE WEST.

Great disturbances occurred on the death of Alexander, at length Francis Piccolomini was chosen, who took the name of Pius III. He was a native of Sienna, and related to the Todeschini family, The disturbances continued in Rome, the Orsini family having returned; and Duke Valentine also coming to the city with an army, daily battles were fought in the streets, till the Orsini prevailed, and the Duke retired to the castle of St. Angelo. His army was dispersed, but the Pope allowed him to depart at liberty.

Pius died two days after his election, 18th October, 1503, and was succeeded by—

JULIUS II. A.D. 1503.

MAXIMILIAN,
EMPEROR OF THE WEST.

Julian della Rovere, Cardinal Presbyter of St. Peter ad Vincula, a native of Savona (Genoa), nephew of Sixtus IV. He had been Bishop of Albano and Ostia, High Penitentiary and Apostolic Legate at Avignon. Soon after his promotion a quarrel occurred between the Pope and the Venetians, who made themselves masters of Faenza, under their commander Christopher Moro. Duke Valentine was ordered to be arrested by the Pope, but he retired to Naples, where he was imprisoned and sent to Spain, and confined in the castle of Medina del Campo; escaping from thence, he was killed in a skirmish with some rebels. The Pope, finding the treasury of the Church quite exhausted, lived three years very quietly, retrenching all unnecessary expenses, and

practising great economy himself. At the end of that time he marched in person against Bologna and Perugia, and took both cities, returning to Rome. In the year 1508 was concluded the famous League of Cambray against the Republic of Venice, which had long been aspiring to the empire of all Italy. The contracting parties were the Emperor, the Pope, the King of France, and the King of Spain, who it was agreed should enter the State of Venice on all sides. The Duke of Ferrara and Marquis of Mantua were also admitted to the League. The Pope, before he signed the treaty, acquainted the Venetian ambassador at Rome with all the articles it contained, and offered not to confirm it, if the cities of Faenza, and Rimini were restored to him. This was rejected by the Venetian Senate, and the Pope confirmed the League by a bull, dated the 22nd of March, 1508, and excommunicated the Venetians. The King of France, entering their territories and defeating their army, made himself master of Bergamo, Brescia, Crema, Cremona, and all the Ghiaradadda. The Pope's army, entering the Romagna, recovered the cities of Faenza, Cervia, and Ravenna. The Emperor, the Duke of Ferrara, and Marquis of Mantua retook the places the Venetians, had taken from them; and the King of Spain obliged them to deliver up the towns in Apulia that the King of Naples had mortgaged to him. The Pope afterwards concluded a peace with the Venetians and absolved them; he was then engaged in various quarrels and disputes. He laid siege to Mirandola, which he took and entered as conqueror. He summoned a Council to meet at the Lateran; and a Council was held at Pisa, afterwards transferred to Milan. The Swiss espoused the cause of the Pope, and the cities of Parma and Piacenza submitted to his Holiness. Genoa also revolted from the French, and conferred the dignity of Doge upon the author of the revolt (Janus Fregoso). Bologna also revolted, and acknowledged Julius as its sovereign. The Pope excommunicated the King of France, and laid the kingdom under an interdict, on account of the decree of the Council of Pisa, declaring the Pope suspended, being permitted to be published in France. This interdict was confirmed in the Council held in the Lateran. In Cherubini we find thirty-one bulls of Pope Julius, the most remarkable of which are, the one in which he grants a dispensation to Henry VIII. of England (then Prince of Wales) to marry Katharine, widow of his brother Arthur, and one granting indulgences to those who contributed to the building of St. Peter's Church at Rome; for by him that structure, one of the most magnificent in the world, was first begun. This Pope died on the 21st of February, 1513, at the age of seventy years, and was succeeded by—

LEO X. A.D. 1513.

MAXIMILIAN, CHARLES V. } EMPERORS OF THE WEST.

John, Cardinal de Medicis, was unanimously chosen by the Conclave, and took the name of Leo X. He was the son of Lorenzo di Medicis and grandson of Cosmo, the founder of the greatness of his family. Being destined for the Church, and while almost a child, Louis XI. of France made him Archbishop, and Pope Innocent VIII. created him Cardinal Deacon of St. Maria in Dominica. He was appointed by Julius II., Legate of Perugia and of Bologna. His brother Julian was chosen head of the Florentine Republic, and he himself elected Pope. The pomp and splendour of his coronation is said to have cost one hundred thousand ducats. The Council of Pisa was renounced by the deposed Cardinals and the King of France, and in 1515, on the death of Louis XII., Leo entered into an agreement with his successor, Francis I., and an interview took place between them at Bologna, the subject of the conference being the Pragmatic Sanction and the substitution of the famous Concordat in its place. Francis also gave up to the Pope the Duke of Urbino, who was under his protection. The Pope declared him to be a rebel against the Church, and ordered his nephew Lorenzo di Medicis to seize his dominions. He accordingly entered the territories of Urbino, and made himself master of the Duchy, in which he was confirmed by the Pope on his return to Rome. A plot against the Pope's life was discovered, and the Cardinal of Sienna, his brother Borghesi, and Cardinal Bandinello were arrested, the Cardinal of Sienna was strangled that night, the other condemned to perpetual imprisonment; he was, however, released, but as he died shortly after, it is supposed he was poisoned. In 1517 commenced the first rise in the Church of the revolution, known as "The Reformation." The occasion was the publication of Pope Leo's famous Bull of Indulgences. Leo, wishing to continue the magnificent structure, the Church of St. Peter, begun by Pope Julius II., in order to replenish the treasury, granted by his bull a plenary indulgence, or remission of all sins, to such as should charitably contribute to that work. Albert, Archbishop of Mentz and Magdeburg, was commissioned to proclaim the bull in Germany; and the Archbishop employed a Dominican Friar, John Tetzel; to preach the indulgences and receive the money. These indulgences gave great offence to Martin Luther, a Friar of the Order of St. Austin's Hermeis, Professor of Divinity in the newly-erected University of Wittenberg in Saxony, who thought it incumbent on him to confute them, which he did in ninety-five propositions, which he pub-

licly maintained in that University on the 30th of September of that year (1517). Leo being informed by the Emperor of the rapid progress the new doctrine made, and the divisions it was likely to occasion, summoned Luther to appear before him at Rome, and maintain there the doctrine he was propagating in Germany. The Elector of Saxony, however, who had taken Luther as his subject, urged the ecclesiastical laws of the Empire, by which its subjects were to be tried on the spot. Leo yielded, and Luther was ordered to plead his cause before Cardinal Cajetan, Apostolic Legate, at the Diet of Augsburg. He went to Augsburg, and had three conferences with the Cardinal; but refusing to renounce his opinions he withdrew, and in 1520 the Pope issued a bull in which ninety-one propositions extracted from Luther's works were condemned, and he himself required also to retract them on pain of incurring the punishments denounced against heretics. Luther appealed to the Emperor and a General Council, and outside the walls of Wittenberg he burned the Pope's bull in the presence of an immense crowd of people. He appeared before a Diet held at Worms, and pleaded his cause; but an edict was issued against him, declaring him cut off from the Church, as a schismatic—a heretic to be treated as one under the ban of the Empire, and protected by no law. He was imprisoned, and kept concealed in the Wartburg. The French soon after entered Italy under Francis I., and in the treaty concluded with the Emperor and the Pope the cities of Parma and Piacenza were ceded to Leo. At this time he lived amid studies and the productions of intellect and Art, and in the enjoyment of the expanding temporal power belonging to the highest spiritual dignity.* Men went to the Vatican less for the purpose of adoration at the shrine of the Apostles, than to admire the great works of ancient Art in the Pope's dwelling, the Apollo Belvedere and the Laocoon. Leo had grown up among the elements that fashioned the world around him; he possessed liberality of mind and ability enough to promote and enjoy them. In his presence was produced the first tragedy and the first comedy in the Italian language. Ariosto was among the acquaintances of his youth. Machiavel composed more than one of his works at his express desire; for him Raphael filled chambers, galleries, and chapels with ideals of human beauty. Leo also loved music passionately; the palace rang with music, and the Pope hummed the airs that were played. "He is a good man," wrote one of the ambassadors, "liberal and good-natured." "He is learned," said another, "and religious." He sometimes left Rome, sorely to the distress of his master of the ceremonies, not only

* Ranke.

without his surplice, but, what was worse than all, with boots on his feet. Life at his Court was animated, cheerful, and intellectual. Rome was in great prosperity, and the number of its inhabitants increased by a third in a few years. Leo died on the 1st of December, 1521. This Pope conferred on Henry VIII. of England the title of "Defender of the Faith," for the book he wrote against Luther, and was succeeded by—

ADRIAN VI. A.D. 1522.

CHARLES V.,
EMPEROR OF THE WEST.

The Conclave unanimously elected Cardinal Adrian, Bishop of Tortosa, a venerable and learned man. He was a native of Utrecht, formerly professor in Louvain, and tutor of Charles V., through whom he had been raised to the rank of a Governor of Spain and the dignity of Cardinal. He was crowned at Rome in August, 1522. His first undertaking was to recover the city of Rimini. His next was to endeavour to stop the progress the new doctrines were making in Germany. He despatched Francis Cherepato as his Nuncio to the Diet then sitting at Nuremburg, who was ordered to demand the execution of the edict issued by the Diet of Worms against Luther and his followers. Adrian also concluded an alliance with the Emperor against the King of France. This Pope was a man of thoroughly unblemished reputation, upright, pious, active, and very serious; and his Court presented a great contrast to the splendour of Leo's. In the Vatican he continued the same simple life he had led when Professor at Louvain; and he even brought with him the old woman his attendant, who continued to provide for his domestic wants as before. Adrian died on the 15th of September, 1523, after a short pontificate, and was succeeded by—

CLEMENT VII. A.D. 1523,

CHARLES V.,
EMPEROR OF THE WEST.

Giulio de Medicis, a Cardinal of the Church, who took the name of Clement VII. He controlled almost everything under him with sound discretion. The Pontifical ceremonies were carefully observed. He gave audience with unwearied assiduity from an early hour till evening, and promoted the arts and sciences in the course they had assumed. He himself was very well informed, and could converse on mechanical subjects, on theology and philosophy. He manifested extraordinary acuteness, his sagacity penetrated the most difficult circumstances, and never was heard a man who debated with greater skill. Soon after his accession he was applied to both by the Emperor and the King of France, to engage him in

their interest. His Holiness answered, it was his intention to remain neuter, and to endeavour to dispose them to peace. They, however, pursued the war until the battle of Pavia was fought, on the 25th of February, 1525, when, the French King being totally defeated, a league was formed against the Emperor by the Pope, Venetians, and Francis Sforza, Duke of Milan. The Kings of France and England afterwards joined this league. The Pope sent most of his troops into Lombardy, when the Colonnas, zealous partisans of the Emperor, surprised Rome, and seized the city. Clement retired to the castle of St. Angelo, and a truce was concluded between the Emperor and the Pope for four months. On the Colonnas and Imperialists leaving Rome, the Pope pronounced sentence of deposition against Cardinal Pompey Colonna, and sent his troops into the territory of the Colonnas, with orders to destroy all before them with fire and sword. The Emperor and the Colonnas despatched the Duke de Bourbon to Rome, which he attacked, but was killed. On his death the Prince of Orange took the command. Rome was taken and sacked, the inhabitants were most cruelly treated, and the Pope fled to the castle of St. Angelo. He found himself compelled to come to an agreement with the Emperor, one of the conditions being, that the Pope should pay to the Imperial army 400,000 ducats, 100,000 immediately, and to remain a prisoner in the castle with all the Cardinals until the first instalment was paid. The Kings of France and England interfered with the Emperor in the Pope's behalf, and he was restored to liberty. During this period the Reformation was still progressing in Germany. A Diet was held at Nuremburg, an Assembly at Ratisbon; and in one held at Spire, in 1526, it was carried by a large majority that the execution of the edicts of Worms should be suspended till the doctrines had been examined, and either approved or condemned by a General Council. For three years following, the Princes established the Reformation among their subjects, when the resolutions of the Diet of Spire were revoked by another held in the same city, and every change in religion was declared unlawful till authorized by the General Council. Against that declaration the four Princes of the Empire and thirteen Imperial cities entered a solemn protest, and hence arose the denomination "Protestants." The Pope concluded an agreement with the Emperor, who came into Italy and met the Pope at Bologna, where they had a conference, and where the Emperor was crowned. The family of the Medicis having been driven out of Florence, Clement's greatest wish was to see them restored; and an agreement was made that the Imperial army, under the Prince of Orange, should proceed to prosecute the war, the Pope defraying the chief portion of the expenses. Florence was reduced and deli-

vered up to the De Medicis in 1531, from whom it descended to the Grand Dukes of Tuscany, now also passed away. A second meeting took place between the Pope and Emperor at Bologna; but his Holiness was averse, for many reasons, to the assembling a Council, partly on account of his birth, which was illegitimate, and partly on account of the wars he had been engaged in. However, he promised to assemble one shortly. After the Emperor's departure, a marriage was concluded between Catherine de Medicis and Henry, Duke of Orleans, second son of the King of France. The ceremony was performed by the Pope in person, at Marseilles, whither he had himself conducted his niece, with great magnificence, Catherine being in her thirteenth year, and her husband in his sixteenth. The last years of Clement's life were much embarrassed by the famous divorce of Henry VIII. of England. The whole history of this affair and its momentous consequences pertain so entirely to the History of England, as to need no recapitulation here. Suffice it to say, that Henry, tired with delays, cut the knot, put away Katharine of Arragon, and placed Anne Boleyne in her room, thus openly renouncing the Pope's jurisdiction and supremacy; and Henry was declared (November 3, 1534) by the Parliament, Supreme Head on earth of the Church of England.

Clement died soon after his return to Rome, in September, 1534, and was succeeded by—

PAUL III. A.D. 1534.

CHARLES V.,
EMPEROR.

Cardinal Alexander Farnese was unanimously elected, and took the name of Paul III. He was a member of the noble Roman family of that name, and a man of much ability. One of his most honourable acts was the calling to the College of Cardinals several distinguished men, without regard to anything but their merits. The first was the Venetian Gaspar Contarini Caraffa, who had resided long in Spain and the Netherlands; Sadolet, Bishop of Carpentras, in France; Pole, a refugee from England; Giberto, Bishop of Verona; and Frederigo Fregoso, Archbishop of Salerno. They were all men of irreproachable manners, in high repute for learning and piety, and were intimately acquainted with various countries. These same Cardinals, by command of the Pope, concocted a scheme of Church reform, and Mantua was named as the place for a General Council to assemble. In order to remove all obstacles to the Council, a meeting between the Pope, the Emperor, and the King of France, was arranged at Nizza (Nice), when the Pope persuaded them to agree to a ten years' truce. A marriage was also privately arranged between Octavius Farnese, the Pope's nephew,

and Margaret, the Emperor's natural daughter; and soon after the Pope's return to Rome the marriage was celebrated. In 1538, was published the bull of excommunication against Henry VIII., King of England. This provoked the King so much, that he continued to persecute with more severity than ever all who refused to renounce the Papal supremacy and acknowledge his. Several diets were held in Germany; and an interview took place between the Pope and the Emperor at Lucca; and the Council was postponed on account of the war against the Turks. It was, however, appointed to meet at Trent, on the borders of Germany and Italy. The Protestants objected to the Council and the place of meeting. After repeated delays, the Council was opened by the Pope's Legates on the 13th of December, 1545 (see account of Council of Trent). In this Pope's reign was founded the Order of the Jesuits, by Ignatius Loyola, a native of the province of Guipuzcoa, in Spain. He was a knight and brave soldier; he called the Order "The Company of Jesus." To the three vows of Poverty, Chastity, and Obedience they add a fourth—implicit submission to the Pope. Paul confirmed their Order by a bull dated 27th September, 1540, on condition that they should not exceed sixty persons. This was afterwards taken off, and they became a numerous and most powerful Order. Paul, during the first year of his pontificate, laid the first stone of the stately Palazzo Farnese in Rome; it was begun by Antonio Gallo, but finished by Michael Angelo Buonarotti; and at Bolsena he built himself a beautiful villa. He acknowledged a natural son and daughter, and was a man of easy, magnificent, liberal habits. Seldom has a Pope been so much boloved in Rome as he was, even though he manifested a preference for his family unusual even in his station. He advanced two of his nephews to the Cardinalate at much too early an age.

Paul III. died November 10, 1549, and was succeeded by—

JULIUS III. A.D. 1550,

A native of Rome, of the family of Giocci, in Tuscany, but who changed the name for that of del Monte. He was made a Cardinal by Paul III. The war that broke out in Germany between the Emperor and Maurice, Elector of Saxony, caused the Council of Trent to be suspended by the Pope for ten years. Julius occupied himself by building a villa near the Porta del Popolo, at Rome, himself designing the plan. Here the Pope lived, forgetting all the world beyond. He had done a good deal for his relations. Duke Cosmo had given them Sansovino, their ancestral place, the Emperor, Novara, and Julius added to them the ecclesiastical dignities of the States and Camerino. He kept his word with his favourite, a youth whom he had taken a liking to in

Parma, and made him a Cardinal. He had happened once to see him seized by an ape, and had been pleased by his spirit and courage; he brought him up, and bestowed on him a regard which unhappily constituted his only merit. Julius wished to see him and those belonging to him well provided for, but he had no inclination to involve himself in dangerous perplexities on their account. The easy, pleasant life of his villa suited him best; he gave entertainments which he seasoned with sprinklings of his proverbial wit, that occasionally called up the blushes of his guests. In the important business of Church and State he took no more part than was unavoidable.

He died the 23rd of March, 1555, and was succeeded by—

MARCELLUS II. A.D. 1555.

Marcellus Cervini, Cardinal Presbyter of the Holy Cross in Jerusalem. He was a native of Fano (Ancona), and was made a Cardinal by Paul III. This Pope was said to have been a man of irreproachable character and earnest life; his election gave rise to the greatest hopes. That reformation of the Church of which others talked, he exhibited in his own person. He would not suffer his relations to come to Rome, and retrenched the expenditure of the Court. He is said to have drawn up a catalogue of the principal reforms requisite in the ecclesiastical institutions; and endeavoured to restore its genuine solemnity to divine worship. All his thoughts turned on a Council and on Reform. This pontificate was too short to speak of effects, but this election and this commencement indicate the spirit was beginning to prevail. In the next Conclave the most austere of all the Cardinals was chosen Pope.

Marcellus died early in May, 1555, and was succeeded by—

PAUL IV. A.D. 1555.

Giovanni Pietro Caraffa, then 79 years of age, of a noble family of Naples, and at the time of his election Cardinal Bishop of Ostia. After his election he proposed to himself the renovation of the Church in all its strictness. "We promise and vow," he says in a bull issued early in his pontificate, "to make in truth our care, that the reform of the Universal Church and the Roman Court shall be set on foot." He marked the day of his coronation by issuing commands respecting convents and Orders. He sent two monks from Monte Cassino into Spain, to restore the decayed discipline in that country. He appointed a Congregation for general reform, consisting of three classes, each constituted of eight Cardinals, fifteen Prelates, and fifty learned divines. The articles discussed by them were to be communicated to the Universities. The Pope directed this work with great earnestness. He quarrelled

with the Emperor and his brother, King of the Romans, on account of the articles of peace granted by the Diet of Augsburg, by which all subjects of the Empire were at full liberty to choose their religious opinions. This and the protection given by the Duke of Alva, then Viceroy of Naples, to the Colonna family, which the Pope had determined to exterminate, provoked Paul to such an extent, that he invited the French to the conquest of Naples, and assisted them with his troops. The victories gained over the French at St. Quentin and Gravelines obliged the recall of their army from Italy; and the Pope concluded a peace with the Spaniards. They gave him back all the cities and castles belonging to the Church, and promised the Caraffas compensation for Palliano, which they had lost. Alva went to Rome, and kissed, with profound reverence, the Pope's foot. Paul, being informed of the many enormities and crimes of which his nephews, Cardinal Caraffa, the Duke of Pagliano, and the Marquis of Montebello, were guilty, he turned them out of their employments, drove them from Rome, with their families, and forbade them, upon pain of death, ever again to set foot in the city. Among all these commotions, the Pope had never lost sight of Church Reform; he now devoted himself to it more zealously than ever. He introduced a stricter discipline into the churches, forbade all begging, even the collections of the clergy for masses. He removed all offensive pictures. A medal was struck, representing him under the type of Christ clearing the temple. He banished from the city and territories the fugitive monks. He compelled the Court regularly to observe the fasts, and solemnize Easter by receiving the Lord's Supper. The Cardinals were obliged to preach occasionally, the Pope himself setting the example. He also reformed many other abuses, and made it his boast, that no day passed without the promulgation of some order towards the restoration of the Church to its original purity. Above all, he favoured the Inquisition, which he himself had re-established. He insisted on the utmost rigour in the proceedings of that body, subjecting new classes of offences to its jurisdiction, and endowing it with the barbarous prerogative of employing torture for the detection of accomplices. He brought the highest barons before that tribunal; the Cardinals Morone and Foscherari were arrested and thrown into prison, doubts having occurred to the Pope of their orthodoxy. He instituted the festival of St. Dominic, in honour of that great Inquisitor.

He died on the 18th of August, 1559, and great disturbances took place in Rome; his statue was thrown down, broken in pieces, and the head, with its triple crown, dragged through the streets. He was succeeded by—

PIUS IV. A.D. 1559,

John Angelo de Medicis, Cardinal Presbyter of St. Prisca, who took the name of Pius IV. He was a native of Milan, remotely connected with the great family at Florence, and had acquired the reputation of a man of ability and integrity. He made a fearful example of the nephews of the late Pope; a penal process was instituted against them, wherein they were accused of horrible crimes—robberies, murders, forgery, &c. They attempted to justify themselves, but sentence of death was pronounced on the Cardinal, the Duke of Palliano, Count Aliffe, and Leonardo di Cardine. The Council of Trent was opened again (1562), and sat for nearly a year. Pius published a monitory edict against Jeanne d'Albret, Queen of Navarre; she had been accused of Calvinism, but, on the French King, Charles IX., interposing, the threatened prosecution was withdrawn. This Pope was greatly assisted by his nephew, Carlo Borromeo; who sedulously devoted himself to the government of the State, and formed around himself a college of eight Doctors, which grew afterwards into the Consulta. He enjoyed the reputation of a life pure from every stain, religious, and excellent. Ecclesiastical and secular business was completed zealously, and with due attention to the wants of the Church; and the progress of Reform was maintained.

Pius died on the 9th of December, 1565, and was succeeded by—

PIUS V. A.D. 1566.

In January, 1566, was chosen Michael Ghislieri, Cardinal of St. Maria super Minerva, a native of Boschi (Alessandria della Paglia), and of an obscure family. He took the name of Pius V. He had been created a Cardinal by Paul IV., and Commissary-general of the Court of the Inquisition at Rome. Carlo Borromeo entertained a high respect for him; and even after he was appointed Cardinal, he continued, as before, austere, poor, and unpretending, telling the members of his household they must imagine they were the inmates of a monastery. For himself, he lived only in his devotions and in the Inquisition. He was kindly, affable, and generous to the poor and needy in Rome; at the same time, he was hard and inflexible on matters of discipline—he never mitigated a penal sentence, but would have rather wished them to be more severe. One of the bulls he published imposes punishments upon the violation of the Sabbath and on blasphemy; and he not only caused the bull "In Cœna Domini," which had been an old subject of complaint with the sovereigns, to be proclaimed anew, but even rendered it more severe by some

special additions. He also persecuted several heretics, and caused them to be burnt. By his means was concluded a treaty between himself, the Venetians, and Philip of Spain; and a most signal victory was obtained by the Christian fleet over the Infidels. In 1569 Pius bestowed the title of Grand Duke of Tuscany upon Cosmo di Medicis, Duke of Florence, who went to Rome to receive the crown from his Holiness. In the same year the Pope excommunicated Queen Elizabeth, absolved all her people from subjection to her, and damned all who should acknowledge or obey her. His character presents a curious medley of singleness of purpose, loftiness of soul, personal austerity, and entire devotion to religion, coupled with bigotry, rancorous hatred, and sanguinary zeal for persecution.

He died the 1st of May, 1572, and was succeeded by—

GREGORY XIII. A.D. 1572.

The Cardinals in Conclave unanimously elected Hugh Buoncampagno, Cardinal of St. Sixtus, and he was crowned under the name of Gregory XIII. He was a native of Bologna, had risen to eminence as a jurist and in the civil service, and was of a cheerful, happy nature. He had a son before he assumed the clerical character, though not born in wedlock. Gregory's first care was to pursue the war; but the Venetians, departing from the alliance, concluded a truce with the Infidels. He was of a gentle and pacific disposition, of which two instances are cited, one with reference to a criminal, and the Cardinal Granville, Viceroy of Naples; the other, the succession to the kingdom of Portugal. This Pope reformed the calendar in 1582, and introduced the New Style. He is not entirely free from the charge of nepotism, having made two of his nephews Cardinals; but he is considered to have been a good-natured man, yet he asserted his ecclesiastical as well as secular rights with rigour. He was a great friend to the Jesuits, granting them many privileges, and built for them the Roman College in Rome, besides founding and endowing twenty-seven seminaries in different parts of the world (four in Japan) for the education of youth, all under the direction of the Jesuits.

Gregory died on the 10th of April, 1585, and was succeeded by—

SIXTUS V. A.D. 1585,

Felix Pezetti, Cardinal of St. Jerome, who took the name of Sixtus V. He was a native of Le Grote, a village in the March of Ancona. His father was a vine-dresser, and Felix was placed with a farmer to look after the swine. Having a great desire to

embrace a monastic life, he entered the Franciscan Order, and, from his attainments, was named, first, Bishop of St. Agatha, afterwards Cardinal of St. Jerome (or Montalto, from the place he was brought up at), and finally Pope. His first employment was to clear the State of all robbers, assassins, and banditti. He soon obliged them to quit his dominions; and by his great severity against criminals, he put a stop to various crimes. He is said to have replied to a petition for pardon to one of these offenders, "While I live, criminals must die." At this period the Kingdom of France was involved in the utmost confusion on account of the League formed there by the Catholic party, with the Duke of Guise at their head, chiefly to exclude Henry of Navarre from the Crown. The Pope, in order to prevent the establishment of the Protestant religion in France, by the promotion of an heretical Prince to the throne, published a bull excommunicating Henry, and absolving his subjects from their oath of allegiance. The King of Navarre appealed against this. Sixtus refused to confirm this sentence on the death of Henry III. of France, when pressed to do so by the agents of the League, as he was frequently heard to admire the prudence, courage, and steadfastness of Henry of Navarre and Elizabeth, Queen of England, and declined to assist Philip of Spain against the latter, being somewhat jealous of his great power in various countries. Sixtus was a man of the greatest abilities that was ever raised to the See: in magnificence, intrepidity, and strength of mind, he equalled any of his predecessors. The city of Rome owes more to Sixtus than to any other Pope. He improved and beautified it in every direction. The four famous obelisks that had lain underground were, by his order, and at his expense, dug up, and erected in the places they now occupy, before the Churches of St. Peter, St. Maria Maggiore, St. John Lateran, and St. Maria del Popolo. The work was accomplished under the direction of the architect Dominico Fontana, who had worked his way up, under his own eyes, from a mason's boy, and whom Sixtus threatened with severe punishment should the obelisks be damaged. It was a work of extreme difficulty; 900 men were employed, who began by hearing Mass, confessing, and receiving the Communion. The whole has been most carefully recorded, and when at length the obelisk in the great square of St. Peter's was safely placed on its pedestal, the exultation of the people was indescribable, and the Pope's satisfaction complete. Medals were struck in commemoration, and official announcements were sent to foreign Powers. Scarcely a street in Rome but shows monuments of his munificence. He restored the Lateran palace, built the present Vatican library and adjoining buildings, the Hospital of Ponte Sisto, for 2,000 persons, and, the most stupendous of all, the collecting a

number of small springs thirteen, some say twenty-three, miles from Rome, into one stream, and conveying it by means of an aqueduct partly supported on lofty arches, partly under the ground, to the Quirinal, where the fountain is named, after him, Aqua Felice. Two thousand workmen were employed constantly (occasionally four thousand), and it was completed in eighteen months. The magnificent church at Loretto was also the work of Sixtus. He, however, was almost as fond of destroying as of building. He utterly demolished the Septizonium of Severus, a most remarkable work, and carried away some of its pillars to the Church of St. Peter. He had some thought of destroying the tomb of Cecilia Metella; and it is also recorded that he found it hard to endure the presence of the Laocoon and the Apollo Belvedere in the Vatican. He did remove two statues from the Capitol, a Jupiter Tonans and an Apollo; the third, a Minerva, was suffered to remain, but the Pope took away the spear of the goddess, and substituted a cross in her hand, to represent Christian Rome. He also restored the columns of Trajan and Antoninus, taking from the former the urn which was said to contain the ashes of the Emperor, dedicating it to St. Peter, Antonius to St. Paul; and ever since the statues of the two Apostles have stood upon those airy sites, above the dwellings of men. The cupola of St. Peter's was still wanting, and the Pope set 600 men to work, who wrought night and day, and in the twenty-second month the cupola was completed. Sixtus, however, did not live to see the leaden casing placed on the roof. In these great public works this Pope expended some millions. He died on the 27th of August, 1590, and was succeeded by—

URBAN VII. A.D. 1590.

John Baptista Castagna, Cardinal of St. Marcellus, a Roman by birth, but of a Genoese family, was elected Pope, and took the name of Urban VII. He died on the twelfth day of his pontificate, and was succeeded by—

GREGORY XIV. A.D. 1590.

On the death of Urban was elected Nicholas Sfondrati, Cardinal of St. Cecilia, under the name of Gregory XIV. By birth a Milanese, and subject of Philip of Spain, he declared for the Catholic League in France, excommunicated King Henry IV., and assisted his enemies with men and money to the utmost of his power. He was a man who fasted twice every week, read Mass every day, repeated the appointed prayers on his knees, then devoted an hour to his favourite author, St. Bernard, carefully noting any sentence that particularly struck him. His time was

short, for he died on the 15th of October, 1591, and was succeeded by—

INNOCENT IX. A.D. 1591.

By the Conclave, Giovanni Antonio Fachinetto was chosen Pope, who took the title of Innocent IX. As far as can be judged, he, too, was of the Spanish party; at least he sent money to the League; and a letter of his is extant, in which he urges Alessandro Farnese to penetrate into France and invest Rouen—services which that leader performed with ability and success. However, Innocent was very old and feeble; he hardly ever left his bed, even giving audience there. From the death-bed of an aged man proceeded exhortations to war that set France, nay, all Europe, in commotion. Innocent died on the 30th of December, 1591, and was succeeded by—

CLEMENT VIII. A.D. 1592.

Hypolitus Aldobrandini, Cardinal of St. Pancras, a Florentine, was elected, who took the name of Clement VIII. His pontificate is chiefly remarkable for three events—the conversion, absolution, and reconciliation of Henry IV., King of France, to the Church of Rome in 1595; the reversion of the Duchy of Ferrara to the Apostolic See, on the death of Duke Alphonso II., in 1597; and the peace concluded between France and Spain, at Vervins, in 1598, by the mediation of Clement. This Pope was a man of great energy and business habits. The sittings were held early, audiences given in the afternoon, all reports were read and investigated, despatches received and discussed. He gave no less attention to the details of home policy and the personal affairs of individuals than to European politics, or the great interests of the spiritual power. He was most attentive to his spiritual duties. Baronius heard his confession every evening. Every morning he celebrated Mass in person. Friday and Saturday were held as fasts. The reputation for virtue, piety and exemplary life he had always enjoyed became enhanced in an extraordinary degree.

The famous controversy between the Jesuits and the Dominicans arose about this time, concerning "Grace," "Free Will," and "Predestination." It was occasioned by a book published in 1588, by Louis Molinara, a Spanish Jesuit, Professor of Divinity at the University of Ebora, to show that the operations of Divine Grace are entirely consistent with the freedom of the human will. The Dominicans asserted the eternal decrees of God to be absolute, arbitrary, and quite independent of any foreseen merits or demerits whatever. This theological dispute was carried on till Clement himself promised to examine the points of controversy; indeed, he

displayed a lively interest in the matter. There were held in his presence sixty-five meetings and thirty-seven disputations upon all the points which could be brought in question. He himself wrote much on the subject. The contest between Spain and France, that stirred the whole world, was also mixed up with this controversy. The Dominicans were as energetically protected by the Spaniards as the Jesuits by the French. Consequently, Clement pronounced no actual decision, so as to provoke one or the other of such powerful Orders. Such puissant sovereigns would have involved him in new perplexities.

Clement died on the 3rd of March, 1605, and was succeeded by—

LEO XI. A.D. 1605.

After some disagreement between the French and Spanish factions, the Cardinals unanimously elected Alexander di Medicis, of the illustrious Florentine family, who took the name of Leo XI. He was elected on the 1st of April and crowned on the 10th.

He died on the 26th of the same month, and was succeeded by—

PAUL V. A.D. 1605.

The famous Cardinal Baronius had a strong party in the Conclave; but the Spaniards, exerting their interest against him, procured his exclusion. The Cardinal Camillo Borghese was therefore elected, who took the name of Paul V. He was a Roman by birth, though his ancestors came from Sienna. He had risen from the station of an advocate through all the grades of ecclesiastical dignity. He had been Vice-legate in Bologna, Auditor di Camera, Pope's Vicar and Inquisitor; and on his elevation he displayed a harsh and eccentric character. Usually the Popes had been wont to mark their elevation by acts of grace. Paul began by passing a sentence that to this day excites horror, on a poor author named Piccinardi, who, in composing a life of Clement VIII., had compared the Pope to the Emperor Tiberius; but this strange work was not even printed. He was denounced, however, by a woman, and Paul had him beheaded on the bridge of St. Angelo. This Pope entertained so high an opinion of the importance and magnificence of the Pontificate, that he caused himself to be styled, "Vice God upon earth," "the Monarch of Christendom," and "the Supporter of Papal Omnipotence." He was engaged in a contest with Venice on the subject of two decrees of the Republic, to prevent the increase of religious houses and the acquisition of wealth by the clergy. Paul, highly indignant, laid the Republic under an interdict, by a bull published in 1606. The Venetians declared the bull to be null and void, and banished from their dominions the Capuchins and Jesuits, the only

religious Orders that complied with the bull. Through the mediation of King Henry IV. of France, this difference was adjusted, and the Capuchins restored; but the Venetian Senate would not consent to the return of the Jesuits. Under this Pope eighteen sessions were held of the Congregation "De Auxiliis;" the points in dispute were so obscure and intricate, that the assembly could not determine, and came to no decision. Paul rivalled Sixtus in adorning the city of Rome, and had the honour of completing the church of St. Peter.

He died on the 22nd of January, 1621, and was succeeded by—

GREGORY XV. A.D. 1621.

After the death of Paul V., the Sacred College were divided as to the choice of a successor for some time, occasioned by the differences which prevailed between the powerful factions of the Borghese and that of the Ursins; but on the 9th of February, 1621, the Conclave became united in the choice of Alexander Ludovisi, a native of Bologna, born in 1554, and then sixty-seven years of age. On his election to the Pontificate, one of his first acts was to confer the purple on his nephew, Ludovico Ludovica; and the administration of the State was left principally in his hands.

During his short government of the Church he is stated to have done all in his power to promote and assist the Emperor in Germany, in his war against all who proposed the reformed religion. He was also a great friend and promoter of the institutions of the Jesuits; and by him were canonized Ignatius Loyola, their founder, and the famous Xavier, styled "The Apostle of the Indies." In 1622, he also richly endowed at Rome the famous College de Propaganda Fide, and at the request of Louis XIII., then King of France, erected the city of Paris into an Archiepiscopal See.

He died in 1623, in the third year of his pontificate.

URBAN VIII. A.D. 1623.

The usual difficulties, jealousies, and intrigues, so frequently observable in the election of a new Pope, arising from the factions which animated the views and wishes of the Sacred College, again took place in the choice of a successor to Pope Gregory XV.

The Cardinals, to the number of fifty-four, opened the Conclave on the 19th of July, 1623, and there were three causes alleged as difficulties, to be overcome:—

I. That, the bull of Gregory XV. having ordained that the future election of the Pontiff should be by secret scrutiny, in order

to assure the unbiassed liberty of suffrage, no Cardinal found any guide for unity, other than his own proper view dictated.

II. The want of sympathy what existed between the chiefs of the two factions, Borghese and Ludovisio, and;—

III. The great number of candidates who by their age and merit had pretensions to the Pontificate.

After many contests, the largest number of votes was declared to be in favour of Maffei Barberini, born in 1568, and therefore then only fifty-five years of age. He was of an ancient Florentine family, and took the title of Urban. His pontificate furnishes many events of great historical importance.

He began his government with the common weakness of so many of his predeccssors—an act of nepotism, and raised two of his nephews to the dignity of Cardinals. Urban was the first Pope who created and bestowed the title of "Eminence" upon all that order, they having been previously called "Illustrissimi;" he also directed the beatification of many persons, among whom we find Francis Borgia, the General of the Jesuits, Saint Elizabeth of Portugal, and St. Roch.

This Pontiff seems not only to have aspired to the spiritual government of the Church, but also to have had a military turn of mind, as in 1625 he began to fortify Rome and the castle of St. Angelo, which latter he supplied with munitions of war, and the former with new ramparts. He also constructed with considerable military skill, on the frontiers of Bologna Castelfranco, which after him was called Fort Urbano; and built a stately palace on Monte Cavallo, and the wall which encircles the Pope's garden.

The temporal welfare of the Church was also not neglected, as he united to the dominions of the Holy See the duchy of Urbino, which had been given to it by the Duke Francis Maria de la Rovere, the last of that noble house, as well as adding to the possessions of the Church the county of Montfeltro, and that of Gobia, and the seignories of Pesaro and Sinigaglia.

He also took an active and energetic part, during his pontificate, in the great affairs which during his time agitated France, Spain, and the Empire, during the war of the Valteline and under the ministry of Cardinal Richelieu, and imposed a tribute upon all the clergy of Italy who were under Spanish rule.

It is recorded by the Catholic historians, that one of the greatest acts of his life was the zeal he showed against heretics and all who for conscience sake differed with him in faith and doctrine; and he exhorted the Catholic Princes of his time to repress heresy by every means they had in hand. He also renewed the famous bull, "In Cœna Domini." But notwithstanding his numerous interferences in the affairs of States, and the creation of so many

religious heartburnings, to him must be accorded the merit of negativing, by a bull in 1630, the existence of a female community then much spreading in Italy and the Low Countries, "The Order of Jesuitesses," *as opposed to healthy doctrine and against good manners;* and he exhorted the Bishops to proceed against women who dared to appear in church in an indecent manner, and contrary to modesty.

It was under this pontificate that the famous Jansenist schism arose, which caused the most serious divisions in the Church. It originated in the doctrines propounded in the work of Cornelius Jansenius, Bishop of Ypres, entitled "Augustine." The short history of this schism will not be uninteresting even in the present day, so prolific in differences and deviations from the pure faith of the primitive Church. Jansenius, disliking the doctrines concerning grace and free will, undertook to unfold the sentiments of St. Austin, commonly called the Doctor of Grace. We are informed that Jansenius, in order to attain St. Austin's true meaning, read ten times over all his voluminous books, and thirty times over those upon grace and free will. The Church had revered St. Austin as an oracle, and he therefore called his book "Augustine," which book was published on the 6th of May, 1638, and occasioned the greatest sensation.

The sentiments it contained were exactly opposite to those maintained by the Jesuits, for the following principles were those adopted by St. Austin: viz., that there are no remains of purity or goodness in human nature since its fall; that the impulse of grace is irresistible; that in the work of conversion and sanctification all is to be ascribed to grace, and nothing to human nature. On the contrary, the Jesuits maintained that human nature is far from being deprived of all power of doing good; that man before he receives grace is capable of faith and holy desires; that the operations of grace offer no violence to human nature, and consequently that man, born free, may resist them. This famous work occasioned much controversy and bitterness, when the Pope, to whose judgment and decision it had been deferred in his proper and spiritual office of interpreter of doctrines so opposite, and who was about to give his judgment on the book, died in the month of July, 1644, in the seventy-eighth year of his age and the twenty-first of his pontificate. His stately tomb in St. Peter's at Rome, which had been erected by himself under the direction of the famous Bernini, still bears testimony to his love of pomp and grandeur even after the remains of mortality had been consigned to the dust. Pope Urban is reputed to have been the promoter of learning and the patron of learned men, and was himself a poet of eminence—the works of "Maffei Barberini Poemata," both in

Italian and Latin, being yet to be met with in the libraries of the Continent.

His destroying some Roman antiquities (which the barbarous nations had spared when masters of Rome), in order to employ the materials for other uses, gave occasion to the famous pasquinade—

"*Quod non fecerunt Barbari, fecerunt Barberini.*"

INNOCENT X. A.D. 1644.

The Conclave which followed the death of Urban VIII., for choice of a successor, was said to have met under great embarrassment. The Barberini, the nephews of the late Pope, ardently desired the election of Sachetti; but the Spanish faction desired to force on the Cardinals, Ferenzola, otherwise called the Cardinal de Saint Clement; but the French party, considering Ferenzola to be opposed to, and the enemy of, Cardinal Mazarin, and piqued with the opposition, favoured the election of Cardinal Pamfili, who was elected on the 15th of September, 1644, at the advanced age of 72. He was of a noble and ancient Roman family, and took the title of Innocent.

The life of this Pope is a subject of great difference among the authors of his time; one, however, favourable to the Catholics in every way, states that he fell into the most grievous faults by his persecution of the Barberini family, and in the war made by him on the Duke of Parma, whose subjects had killed a Bishop whom he desired to impose upon the city of Castro, which place he caused to be destroyed, and had a pyramid erected on its ruins bearing the inscription "Là fut Castro."

According to another author (who gives the authorities for his assertions), the most fearful immoralities and scandals are related of this Pope, and states that his intimacy with his brother's widow, the infamous Donna Olympia Maldachino (who by all accounts was an unprincipled woman, very fond of money and of aggrandising her relatives) was notorious, and that benefices, bishoprics, and employments, ecclesiastical, civil, and military, were sold through her to the best bidder; and as the Barberini family were possessed of immense wealth, the Pope began his pontificate with a furious persecution against them. Be this as it may, it is unquestionable that Pope Innocent X. built a magnificent palace for his family, and left them great wealth. It is also recorded that his aged existence was deeply afflicted with domestic griefs, that his family were divided by the passions of jealousy and ambition; and his last expressions to his attendant, Cardinal Sforza, were, "See to what has come the grandeur of the Sovereign Pontiff."

He died the 7th of January, 1655, at the age of 80, and in the eleventh of his pontificate. One of his grand nieces having been married to Don Maffei Barberini (one of the family whom he had persecuted), afterwards Prince Palestrine, somewhat appeased the feud which had previously existed.

ALEXANDER VII. A.D. 1655.

This Pope, a contemporary of Louis XIV., King of France, and Leopold, Emperor of Germany, was chosen Pontiff on the 8th of April, 1655. His name was Fabio Chigi, born at Sienna, and of noble origin. The acts of his pontificate are variously given by different authors—one, that he was a pious and good man, as is instanced in his having ordered from Rome Donna Olympia, who had created so much scandal in the time of the last Pope, and who left two millions of crowns in money, a palace, and movables of inestimable value, the whole of which she bequeathed (she having died in exile of the plague) to Prince Pamfili, the late Pope's nephew, who was left by Alexander to enjoy it undisturbed, as he owed his rise in the Church to his uncle. By other authorities it is stated that he filled all the best employments in the State, as well as in the Church, with his relations and nephews, dismissing his old friends, and suffering himself to be entirely governed by them.*

This Pope issued a bull against the Jansenists, the latter of whom declared that in matters of fact the Pope was fallible; on the other hand, the Jesuits maintained that when matters of faith were connected with or depended upon matters of fact, the infallibility of the Pope extended to both; and so matters remained during this pontificate. A very serious difference arose at this time between the King of France and the Pope, in consequence of some of the Corsican body-guard of the Pope firing on the French ambassador at Rome, for which scandalous proceeding the King took revenge by seizing on Avignon and sending troops to Italy, which ended only in a most humiliating peace to the Pope, signed at Pisa in 1664.

Alexander died on the 22nd of May, 1667, after a pontificate of eleven years.

CLEMENT IX. A.D. 1667.

One month after the death of Alexander VII., Giulio Rospigliosi, who had been created Cardinal by Alexander VII. under the

* "Mémoires du Cardinal de Retz," tome 5.

title of Saint Sixte, was elected on the 20th of June, 1667. He was a native of Pistoia, in Tuscany, and born in that city in 1600; he had also been Governor of Rome, and was highly esteemed for his purity, modesty, and moderation. His life was devoted to the preservation of the peace of the Church, which he partially restored by his judicious acts.

He died on the 6th of December, 1669, in the 69th year of his age, having governed the Church two years, four months, and twenty days; and he is spoken of by contemporary writers as a person endowed with every virtue becoming the high station to which he had been raised, and to have fulfilled with honour the great spiritual trust committed to his charge.

CLEMENT X. A.D. 1670.

The Conclave which assembled for the choice of a new Pope after the decease of Clement IX. was divided into several factions, and it was not till after four months, that the union of the factions Chigi, de Barberini, and de Rospigliosi giving fifty votes, secured the Pontificate to Æmilius Alteri, of a Roman family, on the 29th of April, 1670.

The historians agree in the utter absence of any important events taking place during his pontificate, other than the incessant impieties complained of at Rome in the demands on the Papacy by Louis XIV, on the subject of the Regale, that is, the appropriation by the King of the revenue of vacant bishoprics.

The Pope, worn out, it is said, by the infirmities of age and the incessant attacks on his authority by the French King, died on the 22nd of July, 1676, having presided in the See six years, two months, and three days.

INNOCENT XI. A.D. 1676.

Benedict Odeschalchi was preferred to the See on the 10th of September, 1676. Some writers say, in consequence of the intrigues of the Cardinals, not till the 10th of December. He was a native of Como, in the Duchy of Milan, and of an irreproachable character.

The first act of his pontificate was an endeavour to remedy the abuses of the Apostolic Chamber (it is a matter of regret to continually find the repetition of abuses mentioned in this spiritual community); and to revive virtue in the clergy, he ordered his nephew to receive no presents. He sent Nuncios to France, Spain, Poland, and Portugal, exhorting sovereigns to peace; he forbade all

usury by the Jews; he reformed the administration of the finances, which were menaced with an imminent bankruptcy; and abolished innumerable abuses and exemptions from taxes.

One author states, in commenting on the enormous sums lavished on the relations of different Pontiffs, that nepotism had cost the Holy See several millions since the pontificate of Clement VIII., who died in 1603.

This Pope responded with energy to Louis XIV., whose tactics were to limit the power of his clergy by influencing the papal power; and never was servility to the King of France, less known than in the time of this Pontiff.

The Pope was, nevertheless, during his whole pontificate in continued embroilment with Louis of France, whose despotic tendencies were fully displayed in the various acts enumerated by the authors of the time; and he went so far as to threaten the occupation, and afterwards actually seized Avignon, the acknowledged territory of the Church, shut up the Nuncio at Paris, and even created a Patriarch for France. In one of the hot disputes held between the King and the Pope, the French Bishops assembled by order of the King at Paris, in 1682, and confirmed the following propositions as doctrines of the Gallican Church.

I. Neither St. Peter nor his successors have received from God any power to meddle directly or indirectly in civil or temporal matters; therefore Kings and Princes are not liable in temporal matters to the Ecclesiastical power, nor can they be deposed by the power of the Keys, or their subjects be absolved from their fidelity and obedience to them, or their oaths of allegeance.

II. That the authority of a General Council is superior to that of the Pope, agreeably to the fourth and fifth decrees of the Council of Constance.

III. That the rules, customs, and institutions that have been received in the Gallican Church, are to be preserved inviolable.

IV. That the decisions of the Pope *are not infallible* without the consent and approbation of the Church.

During these controversies the Pope was seized with a mortal illness; and having previously sent for his nephew Livio, to whom he gave his benediction and recommendation to retire to his estate, and never to mix himself up in the intrigues which would take place in the Conclave, he terminated his career, which had not been peaceful, on the 12th of August, 1689, in his seventy-eighth year, and the thirteenth of his pontificate.

ALEXANDER VIII. A.D. 1689.

War was at this time waging between France and Austria. The Cardinals who were neuter as to the choice of a successor to Pope Innocent, feared, and not without reason, that the Catholic religion would be imperilled, if, as seemed probable from the mind of the Sacred College, a born subject of Spain were elected Pontiff; and they therefore elected Peter Ottoboni, who was a Venetian of an ancient family, and whose contemporaries were Louis XIV. of France and Leopold, Emperor of Germany.

He was born in 1610, and had been much noticed and employed by Urban VIII. and Innocent X., by whom he was created a Cardinal in 1652, and was elected Pope the 6th of October, 1689, at the advanced age of seventy-nine. It is recorded of this Pope that he occupied himself with the agrandizement of his family; he gave to a grand-nephew of his, a Cardinal's hat, with the title of Cardinal Patron of Avignon, and Grand Chancellor of the Roman Church. He also wrote to James II., that he would spare no pains to re-establish him on his throne.

The differences which had existed with former Popes, were continued between the French Monarch, Louis XIV., and Pope Alexander who refused constantly the pall and investiture to all those who had been nominated Bishops by the King; nor would he submit to the question of the Regale claimed by that monarch, which the latter declared, if it were not submitted to before the feast of Easter, he would re-establish the Pragmatic Sanction; but meanwhile the Pope, who is stated to have mentally suffered much from this harsh treatment, died on the 1st of February, 1691, aged eighty-one, and in the sixteenth month of his pontificate. One author adds to the history of this Pope, that the many wise and salutary regulations made by Innocent, the preceding Pontiff, were transgressed with impunity in the pontificate of Alexander, and that the ancient disorders were all revived, and nepotism carried to the most scandalous height.

INNOCENT XI. A.D. 1691.

After the death of Alexander VIII. the Conclave for election of a new Pope continued sitting several months, but without coming to a decision; at length, on the 12th of July, 1691, the choice fell upon Antony Pignatelli, born at Naples, on the 13th of March, 1615. It is said that, contrary to the nepotism which had so much prevailed, he would never give his relations any benefices,

nor any share of the government. He applied himself to correcting the abuses which existed at Rome, recommended economy to his officers, and set the example by limiting the expenses of his own dinner to thirty sous a day. He also suppressed all useless charges, and paid the debts of his predecessor.

He introduced public audiences to the poor, and heard all who had anything to propose or submit to him; and, after abridging many vices, ordered that all ecclesiastics should be modest in their exterior, and prudent and circumspect in their sermons.

This Pontiff seems to have been on harmonious terms with Louis XIV., he having, with great wisdom, arranged the difficulties which had so long existed with the Prelates of France.

The affair of what was then known as the heresy (one of the many which agitated the Roman Catholic Church) of *Quietism*,* or Maxime des Saints, which had made much progress in Italy, and on which the Archbishop of Cambray had written a book somewhat in favour of that doctrine, was referred to Rome, and was condemned by this Pontiff as heretical.

He died on the 20th of September, 1700, at the advanced age of eighty-six, after a pontificate of ten years' duration.

CLEMENT XI. A.D. 1700.

The successor to Innocent XII. was Cardinal John Francis Albani, born in 1650, of a distinguished family in the State of Urbino, being then only fifty-one years old. He had been frequently employed by his predecessor, and is said to have been of a gay and cheerful temperament, and of agreeable manners and conversation, and had been also the attached and approved friend of Cardinal Ottoboni, and previous Pontiff under the name of Alexander VIII.

The whole pontificate of Clement was one of distress to him as a man, and of difficulty as a Prince. He had the misfortune to see Italy afflicted with a long war, which took place after the death of Charles VI., for the Spanish succession, which Charles VII. and Philip V. disputed with the greatest pertinacity. He endeavoured to advise with impartiality these contending parties, but it did not prevent the invasion of the Papal States and the brigandage of their troops. The "Unigenitus" bull, which has been

* The doctrine of this sect was as follows:—The whole of religion, according to their tenets, was placed in a perfect *calm and tranquillity of mind*, absorbed in the Deity, and in a pure and disinterested love of the Supreme Being. That is, a love exempt from all views of interest or hopes of reward. From the calm and quiet of mind which this doctrine required, it took the name of Quietism, and those who embraced it were called Quietists.

so often referred to, was also a continued source of strife and disagreement, which ended only with his life.

In his time (1703) the inundation of the Tiber and shocks of earthquake were violent, and filled Rome with alarm; many of the Cardinals, who were holding a meeting at the Vatican, fled, leaving the Pope clinging to the cross, and expecting to be buried in the ruins. This Pontiff is much applauded for his charities, he having fed, at his own cost, during a year of famine, 8,000 poor; and by a list, found after his decease, it appeared 600 families subsisted on his alms.

His death took place on the 9th of March, 1721, in the seventy-second year of his age, after a pontificate of twenty years and three months.

INNOCENT XIII. A.D. 1721.

After the demise of Clement XI., (and a vacancy of the Chair of one month and nineteen days), the Cardinals, to the number of fifty-five elected the Cardinal Michael Ange Conti, a Roman and Bishop of Viterbo, being then sixty-six years of age; and this Pontiff assumed the above title.

Much controversy arose between this Pope and the Bishops of France, on the subject of the bull "Unigenitus;" seven Bishops of that country maintaining that it contained bad principles, that it had been introduced in the last century and was untenable, and should for the honour of the Holy See be revoked. This application of the Bishops being condemned by a decree of the Pope, Louis XV. in his turn examined the letter from the Bishops, and by an order of his Council of State declared the decree injurious to the ecclesiastical power and the Empire, rash, and injurious to the memory of the late Pope, the Holy See, and the Bishops and Church of France.

In his time Commachio was given back by the Emperor (formerly part of the possessions of the Church), who also paid two millions of florins as indemnity to the States of the Church for their having been deprived of its possession for fifteen years. A great controversy also arose on the subject of the possession of the Duchy of Parma and Placentia. Parma had been given, in the time of Louis of Bavaria, to the Church, and remained submissive to the Holy See till 1545, when Pope Paul III. gave the title to the Duchy to his son, Pierre Louis Farnese, whose posterity possessed it without interruption amidst the several revolutions which had taken place, but over which Innocent XIII., with much heat, now insisted that the Holy See had never lost the rights of full

sovereignty; but this was now contested by Spain, who at this time was master both of Naples and the Milanese.

Innocent XIII. issued a bull in 1724 against the Jesuits, who had not obeyed his order against the superstitions of idolatry, and whom he accused of authorizing a species of idolatry in China, at the same time taking measures for dissolving the Society altogether, which was averted by his decease, which took place in 1724, in the 69th year of his age, and after a pontificate of two years and six months.

BENEDICT XIII. A.D. 1724.

This Pontiff, Cardinal Orsini, born at Rome in 1649, was elected on the 29th of May, 1724, he being then seventy-five years old, his pontificate being contemporaneous with Louis XV. of France and Charles VI. of Germany. He was originally of the Order of St. Dominic, and is said, as Cardinal, Bishop, and Pope, to have preserved under the purple the humility of the cloister.

The events of this short pontificate were confined to religious disputations, and the holding of a Council on the subject of doctrine and the reform of the clergy, at which were present thirty-two Cardinals and fifty-seven Bishops and Archbishops; and on the subject of the famous bulls, "Ex illa die," against the Chinese worship, the bull "Unigenitus," and the moral reflections thereon of P. Quesnel. It must also be recorded to the credit of Benedict, that he held the opinion of the necessity of assuring to the people gratuitous education—an opinion to his honour, and one that must endear his memory to all men of all creeds.

His death took place on the 21st of February, 1730, in the eighty-first year of his age, after a pontificate of five years and eight months.

CLEMENT XII. A.D. 1730.

The Conclave, which assembled after the death of Benedict XIII., lasted upwards of four months; and it was only on the 12th of July, 1730, that Cardinal Corsini, born of an ancient and illustrious family of Florence, was elected Pope, he being then sixty-three years of age. He took the name of Clement in gratitude and memory of his elevation to the Cardinalate by Clement XI.

Almost one of the first acts of the Pontiff was a judgment on one of the Sacred College, for misconduct—Cardinal Coscia; the judgment upon him being, that he should be imprisoned for ten years in the castle of St. Angelo, deprived of both active and passive voice in the election of Pope, and during that time should

make restitution of all sums he had acquired illegally, and to remain excommunicated.

This pontificate supplies few subjects of comment; the Imperial troops had entered the Papal territory, and the Pope sent 25,000 crowns to aid the inhabitants of Ferrara, Bologna, and Ravenna, who had been reduced to distress thereby. Considerable differences are also represented to have arisen between the Pope and the Court of Turin at this time.

It is to this Pope that Rome is indebted for the first correctional prison, and to his hand the rules regulating in this house of correction, the system of solitary confinement—a system, as is observed by an author of the time, which had existed long before in the monasteries, and which now exists in all its conditions in some of the prisons of the New World.

His death took place on the 6th of February, 1740, in the eighty-sixth year of his age, and the 10th of his pontificate.

BENEDICT XIV. A.D. 1740.

This Pontiff, Cardinal Lambertini, was born at Bologna on the 31st of March, 1675, of parents illustrious for their nobility. He had been presented to a benefice by Pope Innocent XII. (Pignatelli), for having pronounced an admirable Latin discourse of his own composition, and had thus while yet young paved the way to his future eminence and greatness. It would seem from the records of his life that he continued after his elevation to study, and to have continued his acquaintance with the best authors of antiquity. He was created Cardinal in 1728, and is said to have announced that great exaltation to a friend in the words, "I must very strongly believe in the infallibility of the Pope, to persuade myself that he has not been mistaken in my promotion." He afterwards became Archbishop of Bologna, his native place, in 1731, and it was under his care that the University of Bologna became the abode of science and piety; and he seems to have been, by his learning and discretion, in every way worthy of his great distinction.

The death of Clement XII. happening, he proceeded to the Conclave without any expectation of his being called to the Pontificate, the sitting of this Conclave continued six months, certain Cardinals desiring to place the tiara on the head of Cardinal Aldovrandi, when Lambertini, who was of a joyous character, said, "Will you have a saint" (for Pope), "choose Gotti; a politician, Aldovrandi; a good man, take me." And so Lambertini, on the 17th of August, 1740, became Pontiff as Benedict XIV., which name he took in remembrance and gratitude to the man who had created him Cardinal. This greatness, however (to illustrate the

fallibility of human wishes), he was afterwards known to regret when immersed in the affairs of the world, and the cares of his spirtual office, as depriving him of that tranquillity and peace which he had once enjoyed.

This Pontiff being of a wise, amiable, and conciliatory character, created a harmonious feeling with most of the Sovereigns of Europe, and was much esteemed by them; and it was one of his greatest desires to pacify the troubles of the Church. He also limited the sale of indulgences; and, at the request of the King of Portugal, promulgated a brief for the reform of the Jesuits, who had grown troublesome in that kingdom.

This last good work was the close of his career, he dying shortly after, on the 3rd of May, 1758, in the 83rd year of his age and the 18th year of his pontificate, and with the respect which a good and moral life ever commands from all men.

CLEMENT XIII. A.D. 1758.

After the death of Benedict XIV., the Chair of St. Peter was vacant for sixty-five days, and in this space of time the Conclave assembled fifty-three times; the result was the election of Charles Rezzonico, a Venetian, born the 7th of March, 1693. He had been made Cardinal under the title of St. Mark, in 1737, and was elected Pontiff the 6th of July, 1758.

He is said to have begun his pontificate with the firm conviction that the rights of the Church were sacred and inviolable, and that all his endeavours should be given to reconquer that which had been lost, and to re-establish the splendour of the Church. He also regarded the Jesuits as the most faithful defenders of the Holy See and of religion.

Following up his expressed intentions, he fell into much trouble; and his briefs were treated with indifference by the reigning Princes of Portugal, France, and the Two Sicilies, as attacking the rights of Sovereigns. The principal Sovereigns of Europe also, disgusted with the proceedings of the Jesuits (the Pope having caused the beatification of Alphonse Rodriguez, one of that fraternity), proceeded to dissolve that Order in their different territories—the proceedings of the Pope, and his ill-advised support of that body, occasioning great scandal. The effect of these pretensions was, that Louis XV. took possession of Avignon and the King of Naples of Benevento, which occasioned great embarrassment to the Pontiff. The Pope, nevertheless, with much haughtiness continued to uphold these encroachments; but these frequent conflicts and the poverty and famine which prevailed at Rome, were the proximate cause of his death, by a vomiting of blood, which closed his

career, and prevented the accomplishment of the great measure of the dissolution of the Order of Jesuits, which was left to be dealt with by his successor.

During his pontificate (1762), was condemned by the tribunal of the Inquisition the work of Jean Jacques Rousseau, of Geneva, entitled "Emile," as impious and heretical, and the reading of which was forbidden under pain of excommunication.

The death of Clement took place suddenly, according to one writer, in 1765; according to another authority, somewhat later.

CLEMENT XIV. A.D. 1769.

Jean Vincent Antoine Ganganelli, born in 1705, near Rimini, and elected to the Pontificate on the 19th of May, 1769, after Clement XIII., was of a noble patrician family. He is said to have been in early youth of a studious and solitary turn of mind; and in the account of his life it is related that his mother consoled herself for his peculiar idiosyncracy by his being always seen with a book in his hand; and it is stated to have been against her wish that he entered the ecclesiastical fraternity, in a cloister at Urbino, at eighteen years of age. He was afterwards called to Rome to finish his studies, with, as it appears, great success.

This Franciscan friar had been much considered and consulted by Benedict XIV., who, as a Pope, is represented to have been more of a canonist than a theologian. In the Conclave of 1769 there was a considerable party for Chigi, who was the grand-nephew of Alexander VII.; but one of the authors of the history of his time, says, "Without intrigue" and "without ambition" he had the same triumph that Sixtus XV. had, after having worn the same habit (Franciscan), and was proclaimed Pope under the above title.

It is recorded that no Pope ever came to the Pontificate in more stormy times, several of the European States being at variance with the Pope—the question of the Jesuits, the dissolution of whose Order was desired, and many other causes of dissatisfaction, including the grievance of the French possession of Avignon, being alleged as the causes of disunion.

His administration and government of the Church was, nevertheless, considered successful. During his time Rome was much embellished, and a museum of antiquities founded under his auspices; but in the very height of his exaltation he constantly expressed that, amid the magnificence and splendour which surrounded him, and the respect of the Kings and Princes of the earth, he never ceased to remember his cell and his cloister, and

the tranquillity he had there enjoyed. His frugality is also applauded, for, on being informed that the Papal dignity required good living, he replied that neither St. Peter nor St. Francis had ever learned to dine splendidly; and to his cook, on his supplicating him to the same effect, he replied, "You shall not lose your appointments, but I cannot lose my health to keep you in practice. His stature is also said to have been great, his presence commanding, and he was gifted with great eloquence.

On the great subject of the Jesuits, which had been left him as a legacy to deal with by his predecessor, he had much difficulty in determining. He is said to have found much to call for the suppression of the Order, and other reasons for preserving it. On the one hand it was stated that they zealously preached to the people and taught the young; on the other, they were reproached with corrupt intentions, with sowing dissensions, and being of relaxed morals; and in so momentous a decision, this wise Pontiff required four years before coming to a determination, in which time it is said he assuaged the anger of Princes and ameliorated the prejudices against them.

His death, which was considered a public calamity, took place on the 22nd of September, 1774, in the seventieth year of his age, and the sixth year of his pontificate. His memory was much cherished, and his funeral obsequies were celebrated with great pomp.

PIUS VI. A.D. 1775.

The Conclave having assembled to give a successor to the late lamented Pope Clement, convened their sittings for the new election on the 5th of October, 1774; but such were the differences of the Cardinals, that it was not till the 14th of February of the following year, that the Cardinal Braschi, united the needful suffrages.

Jean Ange Braschi, born at Cesena, a city of the Romagna, on the 27th of December, 1717, of poor parents, and in humble life, assumed the title of Pius VI. His election is said to have been received with joy by the people, that he was much beloved for his goodness, and the suppression of many abuses. In the first year of his pontificate, he had, according to the writers of the day, the happiness to celebrate the Jubilee at Rome, the magnificence of which surpassed all previous ceremonies of the kind.

Many differences seem to have arisen during this pontificate between the Pope and the Emperor, who was busy in suppressing superfluous convents and emancipating the clergy of his dominions

from the supremacy of Rome in matters of discipline; it being determined that in the colleges and University of the Austrian States, the Roman doctrines of the infallibility of the Pope, of his temporal supremacy over secular Princes, and his superiority over General Councils should no longer be taught. Pius, perceiving in these reforms of Joseph II. a design to weaken the power and influence of the See of Rome, determined to make an effort to turn the Emperor from his purpose, and was induced to visit Vienna, which he entered in unrivalled pomp in March, 1782. Whatever advantages may have been contemplated by his interviews with Joseph II., they were entirely inoperative, and frustrated by the Emperor declaring he was no theologian, and remitting his Holiness, and his views to his astute Chancellor, who, on his part, eluded his overtures.

The firm attitude which the Emperor Joseph had taken seems to have given great offence, and to have disconcerted the plans of the Romish Church, which was further augmented by a German publication entitled, "Who is the Pope?" which was thought of sufficient importance to call forth a special Papal brief "to serve as a document for posterity."

This injudicious brief was to the effect that it is a dogma of the Catholic faith, carefully preserved by the Universal Church in all ages, that Jesus Christ had founded his Church on an immovable rock, and had chosen Peter, in quality of Vicar of his Divine Master, to give priority of the body Apostolic, and to transmit such authority to his successors in all ages, and by the authority of priority of the Chair of Jesus Christ, to consolidate and propagate the faith throughout the world.

Among the enemies of the Church, proceeds the commentator, there has arisen an audacious man, the too famous Extel (the author of the publication), who has given a proof of his hate against the Pope, "who has received from God the supreme authority," which he proceeds to support by quotations and evidences from various saints, such as Chrysostom, Jerome, and Augustine, and the Councils of Lateran, Lyons, Trent, and Constance; the latter having condemned the errors of Wickliffe and John Huss, and had burned him accordingly; and finally condemns and reproves the libel, and forbids its circulation under pain of excommunication.

The French Revolution, shortly after this time, which was to change the destinies of so many nations, caused the downfall of the Pope and the annihilation of these assumptions. The French Directory ordered the invasion of Rome, which was entered by Berthier, on the 10th of February, 1798, and the dethronement of the Pontiff; and the Pope, on receiving a visit from the Emperor

and King of Sweden, is reported to have deplored the features of disregard shown by all potentates for the power and influence of the Romish Church. This was followed by the occupation of Rome by the French, and the securing possession of the person of the Pope, to be succeeded by his banishment, captivity, and imprisonment in France, where he died, at Valence, August 29th, 1799, at the advanced age of eighty-one years, eight months, and ten days, having governed the Church twenty-four years, six months, and fourteen days, being the longest pontificate since the foundation of the See of Rome.

PIUS VII. A.D. 1800.

Pius VI. having died at Valence in Dauphiny, an exile, on the 29th of August, 1799, Cardinal Gregorio Barnaby Louis Chiaramonti, born in the year 1742, of a noble family of Cesena, in the Legation of Forli, and which is supposed to have been originally a branch of the French house of Clermont, was chosen by the Conclave assembled at Venice to succeed him, and took the above title.

He had been a Benedictine monk, under the name of Gregory, in 1758; and Pius VI., to whom he was related, made him a Cardinal, and Bishop of Imola. He is said to have acquired the good opinion of Bonaparte, which may have influenced the choice in those troubled times for Italy. He appears to have been elected on the 14th of March, 1800, crowned in the church of St. George at Venice, embarked in an Austrian frigate, landing at Pesaro, and so to Rome, which he entered on July, 1800, and where he was received with acclamations. The peace of Luneville, between France and Austria, having been made in the following year, Bonaparte, then First Consul of France, ordered his troops to evacuate the Papal territories, with the exception of the Legations, which had been incorporated with the "Italian Republic."

The ecclesiastical affairs of the Church seem to have been at this time in a deplorable state of confusion, divided into parties and schisms; some of the constitutional priests had married, contrary to the canons of the Council of Trent; others were latitudinarians in principle as well as practice; about one-half of the population in France followed no mode of worship, and followed no religion whatever, and a vast number of churches were shut up, and had been so for ten years.

This rendered a new order of things indispensable, and Bonaparte's instructions to his negotiators with the Pope were, that there should be no longer any exclusive form of religion in France;

that the Roman Catholic was the State religion, being that of the majority of the people; that all monastic orders requiring perpetual vows should remain suppressed, and a new division of dioceses be established. A Concordat being signed at Paris with the Pope's representative, Cardinal Gonsalvi, on the 15th of July, 1801, to this effect, was ratified by Pius at Rome, after some hesitation, on the 14th of August following.

From 1801 to 1807 Pius enjoyed tranquillity at Rome, which he employed in restoring order to the finances. His personal establishment was moderate, his table frugal, his habits simple, and his conduct exemplary. In May, 1804, Napoleon was proclaimed Emperor; and in November of that year the Pope visited Paris, where he crowned the Emperor, on the 2nd of December, 1804.

Notwithstanding these amicable relations, the cloud soon appeared which placed the Pope and Napoleon in hostile antagonism and speedily led to an open rupture. Napoleon required the Pope to expel all English, Russian, and Sardinian subjects from his dominions. Pius replied that the request was destructive of the independence of the Papal States, and of its political neutrality. The Emperor retorted that the Head of the Church ought to be a minister of peace, and not to take part in a war which has not religion for its object. The French, however, had troops in the Papal States, and paid no attention even to the show of neutrality, and confiscated whatever English property they could find; finally, a French force took possession of Rome, under General Miollis in February, 1808, and, in a threatening letter from Tilsit, he informed the Pope that, if provoked, he could separate the greater part of Europe from the Roman Church, and establish a more rational form of religion than that of which the Pope was the head.

Next came the consummation: Napoleon, unable to bend the Pope to acts contrary to all rules of international law; the French occupation of Rome took place; the Pope was confined to his palace in the Quirinal; and finally came the decree of Vienna of the 17th of May, 1809, in which he united the remainder of the Roman States to the French Empire, leaving to the Pope his palaces and an income of two millions of francs (£80,000 sterling), grounding his decree on the fact that the donation of his "illustrious predecessor," Charlemagne, to the See of Rome was on the condition of feudal allegiance, Rome being still considered as belonging to the Empire. "*But the union of the two Powers, temporal and spiritual, having proved a source of perpetual discord, and of never-ending pretentions and assumptions.*" Napoleon thought proper, for the security of his Empire, to resume the grant of Charlemagne.

The answer to this astounding act of annexing a kingdom (then

a considerable one in point of population), was a bull of excommunication, on the 10th of June, 1809, against all the perpetrators and abettors of the invasion of Rome and the territories of the Holy See; and in the end (to use the words of a writer of the day*) Napoleon found that unarmed priests were more difficult to conquer than the armies of one-half of Europe.

The Pope was removed from Rome, and his journey to Fontainebleau was ordered, where he arrived in June, 1812, was lodged in the Imperial palace, and treated with respect; but notwithstanding all endeavours, the Pope refused to enter into any final arrangements for a new Concordat, until he was restored to Rome; an order for which (Napoleon having then made his disastrous Russian campaign of 1812) was given after his return from Germany, dated the 22nd of January, 1814, desiring the Pope to leave Fontainebleau on the next day, which he did; and on the abdication of Napoleon and the peace of Paris, on the 24th of May, 1814, he once more entered Rome after many adversities, but with an unsullied reputation, and resumed the Chair from which he had been deposed.

He died on the 20th of August, 1823, universally regretted, at the age of eighty-one years and six days. This Pontiff will always stand prominent for his Christian virtues, his freedom from nepotism, his modesty, general benevolence, and charity. His government of the Church was for the long period of twenty-three years, five months, and six days.

LEO XII. A.D. 1823.

Cardinal Annibale della Genga was chosen as the successor of Pius VII. on the 28th of September, 1823. He was born in 1760 and of a noble family of the Romagna.

Considerable differences arose on this election, the partisans of one section being desirous of displaying the power which had been wielded for a long period by Cardinal Gonsalvi, the Secretary of State of the late Pontiff; the other section, including Austria, Naples, and Sardinia, being anxious to secure the election of a prudent, moderate, and wise supporter of a system of good government, which they considered would be well represented by the Cardinal Castiglione; but the choice finally fell upon the Cardinal della Genga.

The new Pontiff was well acquainted with diplomacy and foreign politics; and in the exercise of his authority and in assert-

* Thibaudeau, "Le Consulat et l'Empire," ch. 77.

ing the claims of his See, he assumed a more imperious tone and exhibited a striking contrast to his moderate and benevolent predecessor. He re-established the right of asylum for criminals in the churches, and enforced the strict observance of fasting days (jours maigres). The birth of what is called Puseyite doctrines is said to have taken its rise under the auspices of two eminent English personages, then at Rome at this time, and is said to have given much religious hope to the Roman Catholics.

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PIUS IX. A.D. 1846.

The death of the late Pope Gregory XVI. took place on the 1st of June, 1846, and the Sacred College, numbering fifty Cardinals, was convened for the choice of a successor.

Such an event would in former times have engrossed the interest of the Kings and Princes of Christendom; but at this time it hardly excited attention in the political world—the settled condition of Europe, and the seemingly secure temporal position of the Popedom, which since the peace of 1815 had been assured to the Pontiff, and the strong position occupied by Austria in Venetia and Lombardy, rendered their respective political and territorial condition apparently impregnable, but which, in a few short years, was doomed to receive a shock and meet with a reverse unexampled in the annals of history.

The candidates for the vacant tiara were, Cardinal Castruccio Castracane, aged 67; Cardinal Orioli, 68; Cardinal Micari, 71; Cardinal Polidori, 68; and Cardinal Mastai, aged 54. The election took place on the 16th of June, 1846, and the choice of the Cardinals fell upon the last candidate, who was crowned Pope the 21st of June of that year.

John Maria Mastai Ferretti, the present Pontiff, Archbishop and Bishop of Imola, was born at Sinigaglia, in the Legation of Urbino and Pesaro, on the 13th of May, 1792, and is stated to have assumed the title of Pius, in memory of Pius VII., who also had been Bishop of Imola. He was of noble lineage, of the family of Count Mastai, and is reported to have passed the first years of his youth in the world, where his fortune, talents, and the distinction of his manners and person, entitled him to excel in any position.

According to one writer of eminence, at twenty years of age the present Pontiff, having been afflicted with a serious malady, which had been declared by his physician incurable, he had recourse to the Holy Virgin, and found himself one day radically cured; and thereupon accomplished a vow which he had made, of entering the ecclesiastical state. According to another authority, he had in early life served in the army of the then existing Pope, but quitted the profession of arms for the Church, and afterwards distinguished himself as a zealous missionary in South America.

He returned to Italy in 1832, was made Bishop of Imola, and proclaimed Cardinal on the 14th of December, 1840, and at the time of his election to the Pontificate was one of the youngest Popes, that had ever been elected to fill the Chair of St. Peter.

He commenced his career as Pontiff under the happiest auspices,

and with the most liberal and enlightened views—one of his first acts being the publication of a general amnesty for political offences; and his own anticipations were expressed by the Pope himself in the following terms:—"In these days, when our heart is moved to see public joy manifested at our being raised to the Pontificate, we cannot refrain from a feeling of grief, in thinking that a certain number of families are unable to participate in the common joy, because they bear the pain of some offences committed by one of their members against society, and against the sacred rights of their legitimate Prince."

This proclamation filled the people with joy, and created great enthusiasm. Processions and illuminations took place at Rome, where the multitude seemed to be intoxicated with happiness and satisfaction. Cardinal Gizzi was appointed by the Pope Secretary of State, and co-operated with hearty zeal in the various reforms of the gigantic abuses which existed, and which were now promised and projected to be reformed by the Papal Government.

The conduct and future of Pius IX. seemed to open a new existence, not only for Rome, but for Italy and the Catholic States of Europe, for when, as was sagaciously observed by a writer of the time, "the head of the Church adopts a liberal policy, it will be impossible for bigotry and despotism to hold the human intellect in leading strings by which they have hitherto sought to arrest the progress of improvement."

The French Revolution of 1848 following soon after, gave a powerful impulse to the enthusiasm of the Italian patriots, by awakening a demand not only for mere administrative reforms in the temporal and spiritual government of the Church, but for popular systems of representative Government. These changes the Pope was not prepared to support, and from that moment his popularity began to decline. The popular disaffection was also greatly increased, and the catastrophe accelerated, by his taking for his Minister Count Rossi, one of the most unpopular men in Rome. This Minister, however, was basely assassinated on the 15th of November, and Pius himself a few days later made his escape from Rome in disguise, and remained nearly a year and a half at Gaeta and Portici in the Neapolitan territory.

During his absence, Rome (which was in the possession of the native troops under Garibaldi), was besieged, and at last taken by storm by the French army under General Oudinot, the Pope thereupon left Portici and re-entered Rome on the 12th of April, 1850, under the escort of Neapolitan and French dragoons, and the thunder of French cannon.

The great events which have followed since that time have been disastrous not only for the temporal condition of the Papacy, but

also for the political position of Austria, and favourable for the aggrandisement and consolidation of the new Italian Kingdom; the Italian war having dispossessed the Papacy of a large portion of its fairest provinces, and diminished the population of the Roman states to 692,106 persons, and to an area of territory of 4,891 English square miles.*

The chief ecclesiastical acts of the present Pope, so far as they have been made public, seem to be comprised in the condemnation of the Irish colleges; the division of England into Roman Catholic dioceses in 1850; the creation of a numerous hierarchy for Great Britain, by titles unknown until the passing of the Roman Catholic Emancipation Bill in 1829; the published work from the pen of the Pope himself, "The Formal Definition of the Dogma of the Immaculate Conception of the Virgin Mary," and the famous Encyclical Letter promulgated on the 8th of December, 1864; to which may be added the erection of numerous Roman Catholic places of worship, and the institution of many conventual establishments in many parts of England.

The issue of the Encyclical Letter above referred to (which was induced by the Franco-Italian Convention) caused much trouble in France; it was full of the usual extravagant pretensions of the Holy See, and asserted its antiquated claims to decide on everything *ex cathedrâ*, in the most unqualified terms, and is said by its extreme Ultramontanism to have destroyed the hope of union between liberal Roman Catholicism and the Papacy; it, at the same time, met with severe reprehension at the hands of the French Government, who expressed a hope that the Court of Rome would not permit a recurrence of such irregularities, which the Government of that country were determined not to tolerate.

The last and most important event that remains to notice in closing the eventful history of the lives of men who have filled so conspicuous a place in the welfare and destinies of nations and mankind—many of whom have been celebrated for their piety and wisdom, and some whose records display acts that shock humanity—is the Œcumenical Council now sitting at Rome; and it may not be too much to affirm, that upon an enlightened, tolerant, right, and politic decision of the great questions before it, may depend the continuance of its high functions as a spiritual, and possibly the very existence of the Roman Catholic Church, as a temporal power.

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* Martin's "Statesman's Year Book," 1870.

COUNCILS.

The following are among the most memorable Christian Councils or Councils of the Church of Rome. Most other Councils related to either national Churches or ecclesiastical government. Sir Harris Nicolas, in his "Chronology of History," enumerates 1,604 Councils, and gives an alphabetical list. Those subsequently referred to are the *General* Councils of the Romish Church.

	A.D.
Of the Church of Jerusalem	50
Of the Western Bishops at Arles in France, to suppress the Donatists; three fathers of the English Church attended...	314
I. The first Œcumenical or General Nicene Council, held at Nice, on the con-substantiality; Constantine the Great presided; Arianism condemned. This Council composed the Nicene Creed	325
At Tyre, against Athanasius	335
The first held at Constantinople, when the Arian heresy gained ground	337
At Rome, in favour of Athanasius	342
At Sardis; 370 Bishops attended; Arians condemned ...	347
Of Rimini; 400 Bishops attended, and Constantine obliged them to sign a new confession of faith	359
II. Constantinople; 350 Bishops attended, and Pope Damasus presided ... ... May to July,	381
III. Ephesus, when Pope Celestine presided; Pelagius censured [June 22 to July 31,	431
IV. Chalcedon; Marcian and his Empress attended; Eutychianism censured...	451
V. Constantinople, when Pope Vigilius presided; against errors of Origen ... ... May 4 to June 2,	553
VI. Constantinople, when Pope Agatho presided; against Monothelites ... ... November 7, 680, to September 16,	681
Authority of the six General Councils re-established by Theodosius	715
VII. The second Nicene Council, 350 Bishops attended; against Iconoclasts ... ... September 24 to October 23,	787
VIII. Constantinople; the Emperor Basil attended; against Iconoclasts and various heresies October 5, 869, to February 28,	870
Of Clermont in France; convened by Urban II., to authorize the Crusades; 310 Bishops attended	1095
IX. First Lateran; the right of investiture settled by treaty between Pope Calixtus II. and the Emperor Henry V. ... [March 18, to April 5,	1123
X. Second Lateran; Innocent II. presided; the preservation of the temporalities of ecclesiastics, the principal subject, which occasioned the attendance of 1000 fathers of the Church [April 20,	1139

		A. D.
XI.	The Third Lateran; held against schismatics March 5 to 19	1179
XII.	Fourth Lateran; 400 Bishops and 1000 Abbots attended; Innocent III. presided, against Albigenses, &c. Nov. 11 to 30,	1215
XIII.	Lyons, under Pope Innocent IV.; Emperor Frederick II. deposed ... ... June 28 to July 17,	1245
XIV.	Lyons, under Gregory X.; temporary union of Greek and Latin Churches ... ... May 7 to June 17,	1274
XV.	Vienne in Dauphiné; Clement V. presided, and the Kings of France and Arragon attended. The Order of the Knight Templars suppressed October 16, 1311, April 3, May 6,	1312
XVI.	Pisa, Gregory XII. and Benedict XIII. deposed, and Alexander elected ... ... March 5 to August 7,	1409
XVII.	Constance; Martin V. is elected Pope, and John Huss and Jerome of Prague condemned to be burnt ... 1414 to	1418
XVIII.	Basil ... ... 1431 to	1443
XIX.	Fifth Lateran, begun by Julius II.	1512
	Continued under Leo X., for the suppression of the Pragmatic Sanction of France, against the Council of Pisa, &c. till	1517
XX.	Trent; the last styled—Œcumenical, as regarding the affairs of all the Christian world; it was held to condemn the doctrines of the reformers, Luther, Zuinglius, and Calvin [December 13, 1545, to December 3,	1563
XXI.	Rome; Œcumenical Council, now sitting on the affairs of all the Christian world, and the dogma of supremacy and infallibility of the Pope, Pius IX. presiding	1870

APPENDIX

RELATIVE TO THE FOLLOWING SUBJECTS.*

1. ARIANS.—The followers of Arius were a numerous sect, who denied the Deity of Christ; they arose about A.D. 315. Arius died in 336. The Arians were condemned by the Council of Nice in 325; but their doctrine for a time became the reigning religion of the East.

2. ATHANASIAN CREED.—This great controversy, regarding the Divinity of Christ, extended between A.D. 333 and 351. Athanasius was a native of Alexandria, and was elected its Bishop in 336; he encountered great persecution at the hands of the Arians for his opposition to their doctrines, and was several times exiled. He died in 373. The Creed which goes by his name is supposed by many authorities to have been written about the year 340; by others, to be the compilation of Vigilius Tapsensis, an African Bishop, in the fifth century. It was first commented on by Venantius Fortunatus, Bishop of Poictiers, in 570. Dr. Waterland's History of the Creed (1723) exhausts the subject.

3. ICONOCLASTS. — The great controversy respecting images (which had been introduced into churches, for instruction, about A.D. 300) was begun by the Iconoclasts (image-breakers) about A.D. 726, and occasioned many insurrections in the Eastern Empire. Leo Isauricus published two edicts for demolishing images in churches in that year. These edicts the Emperor put in force with great rigour in 736, when all the images within the Empire were destroyed, and the monks persecuted. The defenders of images were again persecuted with dreadful severity in 752 and 761; and in the latter year Constantine forbade his subjects becoming monks. The worship of images was restored by Irene in 780. This schism was the occasion of the second Council of Nice, 787. Theophilus banished all the painters and statuaries from the Eastern Empire, on account of his hatred of images, 832. The Iconoclasts were finally excommunicated in 869. This controversy led to the separation of the Greek and Latin Churches. The contests between those who detested and abhorred images, and their opponents, led to the most frightful scenes, in which thousands perished. Many images were destroyed in England and Scotland during the Reformation and the Civil War, 1641-8.

4. THE PRAGMATIC SANCTION.—This was an ordinance relating to the Church, and sometimes State affairs. The ordinances of the Kings of France are thus called; the rights of the Gallican

* "Haydn's Dictionary of Dates" and other historical sources.

ing the claims of his See, he assumed a more imperious tone and exhibited a striking contrast to his moderate and benevolent predecessor. He re-established the right of asylum for criminals in the churches, and enforced the strict observance of fasting days (jours maigres). The birth of what is called Puseyite doctrines is said to have taken its rise under the auspices of two eminent English personages, then at Rome at this time, and is said to have given much religious hope to the Roman Catholics.

At the election of a Pope it is the usage of the ambassadors of the Catholic Powers to address the Sacred College. That made by the Duke de Laval Montmorency, the Ambassador of France, is notable on this occasion, and contained these memorable words: "L'esprit de la Révolution n'a pas pénétré dans aucune réunion pareille. La Révolution française, messieurs les Cardinaux, a mis pied partout sur le continent excepté dans un Conclave." *

He died on the 10th of February, 1829, having governed the Church five years, four months, and twelve days.

PIUS VIII. A.D. 1829.

The Cardinals, after the death of Leo XII., proceeded to the first scrutiny in Conclave on the 24th of February, 1829, and on the 31st of March following elected Francis Xavier Castiglione. He was born at Cingoli, near Ancona, on the 20th of November, 1761, and was in his sixty-eighth year at the time of his election. He had been made Cardinal by Pius VII. (who particularly regarded him for his learning and talents) in 1816. Nothing very worthy of illustration took place during his short pontificate; but it is mentioned, as flattering to his paternal care, that he founded the eighteenth Episcopal Chair to the Roman Hierarchy of the United States, by the creation of the Bishopric of Mobile; that he recognized Don Miguel as King of Portugal; that during his time the Revolution of 1830 took place, which placed Louis Philippe on the throne of France; and that on the Archbishop of Paris writing to the Pope to inquire as to administering the oath to that King, the Pope graciously, by a brief dated the 20th of September, 1830, directed him to accord the same, if demanded.

He is admitted to have been a man of letters and science, well versed in numismatic and antiquarian lore; and in his last illness desired not to have the presence of his relations, by reason of the horror he is said to have expressed of anything he might

* This controversy is given *in extenso*, together with the Life of this Pope, in M. Artaud's "Histoire du Pape Léon XII."

do on his death-bed in favour of his friends or relations being construed into nepotism. He is also stated to have made only six Cardinals during his pontificate of one year and eight months, and to have entered the repose of the just on the 30th of November, 1830.

GREGORY XVI. A.D. 1831.

Maur Capellari, born at Belluno, between Cadore and Treviso, in the ancient Venetian State, 18th September, 1765, was elected to succeed Pius VIII. He is said to have cultivated the Oriental languages with success, and was Professor of Theology in the Monastery of Benedictines Camaldules, to which he had belonged.

In a work published by this Pope, he treats of the nature of governments, endeavouring to establish the immutability of the Government of the Church, and demonstrating to his own satisfaction that Jesus Christ has made a monarchy, and given in this monarchy the sovereign power to the Roman Pontiff; that he, the Pope, holds immediately from God; and after many elaborate sophisms contends for the infallibility of the Popes, and that the decisions of Councils approved and confirmed by him, are the same as writings inspired by the Holy Ghost.

As Bishop of Rome, he achieved the reconstruction of the beautiful basilica of St. Paul, and decorated it with splendour; and as sovereign Pontiff he had the happiness to decree the canonization of several saints, and gave to England four new Vicars Apostolic to give an additional impulse to the propagation of the faith, created seventy-five Cardinals of the Romish Church, and instituted more than 500 Bishops.

The finish of the struggle described as so heroically maintained by the Archbishop of Cologne, the Cabinet of Berlin, and the Church, and the memorable audience asked by the Emperor of Russia with this Pontiff are also recorded to his advantage as being effected through his instrumentality.

He died on the 1st of June, 1846, at the Vatican, in a manner after his own wish, which, in the words of a well-known author were, "Je veux mourir en moine et non en souveraine." Neither Sacristan, the Cardinal great Penitentiary, the Confessor of his Holiness, or the Cardinal Lambruschini, Secretary of State, being present, the under sacristan curé of the Vatican administered to his Holiness extreme unction. His government of the Church was fifteen years, two months, and twenty-nine days.

mation in Germany. Indulgences were for the pardon of sins—sometimes for the past, sometimes for the present and the future. They were written upon parchment, and sealed or signed by the Pope and his delegates (Ashe).

The indulgence is a power claimed by the Roman Catholic Church, of granting to contrite and confessed sinners remission of the penalty, or part of the penalty, which they ought to suffer here or hereafter in expiation of their sins. Several of the early fathers of the Church, such as St. Cyprian and Tertullianus, complained of the abuse of this practice even in their time.*

10. JANSENISTS.—This heresy was occasioned by persons who embraced the doctrines of Cornelius Jansen, Bishop of Ypres, about 1638. Jansen was a prelate of piety and morals; but his "Augustinus," a book in which he maintained the Augustine doctrine of free grace, kindled a fierce controversy on its publication in 1640, and was condemned by a bull of Pope Urban VIII. The Jesuits were the vehement opponents of Jansenism, which was condemned by the bull "Unigenitus," issued by Clement XI. in 1713. This bull the French Church rejected.

The creed of the Jansenists was contained in the following five propositions:—

1. That there are certain commandments of God which even righteous men, however desirous, find it impossible to obey, because they have not yet received a sufficient measure of grace to render obedience possible.
2. That nobody can resist the influence of inward grace.
3. In our fallen state of nature it is not required, in order that we be accounted responsible beings, that we should be free from the internal necessity of acting, provided we are free from external constraint.
4. The semi-Pelagians were heretical in maintaining that the human will has the choice of resisting or obeying the internal grace.
5. That to maintain that Christ died for all men, and not solely for those who are predestinated, is semi-Pelagianism.

After much controversy, these five propositions were condemned by a bull of Pope Innocent X. in the year 1653, as impious and blasphemous. The controversy nevertheless continued, and Quesnel, who was considered the head of the party, having written his celebrated work, "Moral Observations on the New Testament," published in 1698, was driven into exile with other recusants.

* In the "Bibliothèque Sacrée," a learned dissertation, entitled "Indulgence, in Eight Sections," exhausts the subject.

This word afterwards became the name for a sect of visionaries now very much diminished, although it is said still to exist.

11. ANATHEMA.—A Greek word, properly signifying a thing set apart and devoted. Among the Jews the anathema, or curse, was the devoting of some person or thing to destruction. In the decrees of Popes and Councils also a common form of expression is, whosoever shall do, or not do or believe or not believe, a particular act or dogma, "let him be anathema"—that is, let him be held excommunicated, or separated, from the society of the faithful, and branded with the curse of the Church; and, according to Rapin, such ecclesiastical denunciations caused great terror in England up to the close of Elizabeth's reign.

The Church anathema, or curse, with excommunication and other severities of the Romish religion, are still practised in Roman Catholic countries to this day (Ashe).

12. NESTORIANS.—The name of an important and early sect of Christians, which is derived from Nestorius a Syrian by birth, who became a Patriarch at Constantinople, under the name of Theodosius II.

He showed himself very zealous against the Arians and other sectarians. But soon after Anastatius, a priest of Antioch, began to preach that there were two Persons in Jesus Christ; and that the Word, or Divinity, had not become man, but had descended upon the man Jesus, born of the Virgin Mary; and that the two natures became morally united as it were, but not hypostatically joined into one person; and that when Jesus died, it was the human person, and not the Divinity, that suffered.

This doctrine* being supported by Nestorius, was the origin of the Nestorian schism. Nestorius refused to allow to the Virgin Mary the title of "Theotokos," or mother of God, but allowed her that of "Christotokos," or mother of Christ.

The Emperor convoked a Council at Ephesus to decide the question, and Nestorius was afterwards banished to the deserts of Thebais in Egypt, where he died, A.D. 439.

His partisans, however, spread over the East, and have continued to this day to form a separate Church, which is rather numerous, especially in Mesopotamia, where their Patriarch resides at Diarbekr. Some Christians also in the Levant, says, Du Pin go under this name; they administer the Sacrament with leavened bread, and in both kinds, permit their priests to marry, and use neither Confirmation nor Auricular Confession.

13. PELAGIANS, REMONSTRANTS, AND SEMI-PELAGIANS.—The disputes in the earlier centuries of the Christian Church related to

* "Histoire du Nestorianisme," by Father Douein, a Jesuit, 1698.

the fundamental dogma of the Trinity, and the great questions respecting Grace, Election, and Predestination.

Pelagius, whose name has acquired so lasting a notoriety, was born during the fourth century in Britain, he settled in Italy as a monk, and began to disseminate his doctrines about A.D. 400.

The tenets of Pelagius may be reduced to the following heads:—

1. That we may by our free will, without the help of grace, do good and avoid evil.
2. That if grace were necessary for either, God would be unjust in giving it to one and denying it to another.
3. That faith, which is the first step to our justification, depends upon our free will.
4. That the sin of Adam hurt none but him; that children are born in the state which he was in before the fall; that they are not delivered by baptism from eternal perdition, but without baptism partake of life everlasting; by life everlasting, is meant a medium between eternal happiness and eternal misery.
5. That grace is only necessary to render the observance of the commandments more easy.

The theological disputations which arose out of these doctrines occasioned the greatest bitterness; but about the year 418 or 419, the doctrine of Pelagius was condemned in a Council held at Antioch, and Pelagius, who had lived some time at Jerusalem, was driven from that city. Whither he retired, or what became of him afterwards, is not recorded. He, it appears, with Cœlestus and others guilty of the same errors, were degraded by Pope Zosimus as incorrigible heretics.

The Semi-Pelagianism was a modified form of the original heresy; and the modern Armenians, called also in the first instance Remonstrants, and in more homely phrase Free Willers, correspond very nearly in doctrine with the Semi-Pelagians.

14. THE BULL IN CŒNA DOMINI.*—This celebrated bull, which at different periods has given so much offence to the Sovereigns and people of Christendom by its arbitrary and unconscionable assumptions of the Papacy, was renewed by Pius V. in 1567, who had also enforced the authority of the Inquisition over all Italy. "He not only (it is stated by a celebrated writer †) caused the bull 'In Cœna Domini,' which had been an old subject of complaint on the part of the Sovereigns, to be proclaimed anew, but rendered it

* This famous bull, "In Cœna Domini," still promulgated at Rome every Maundy Thursday against heretics and all infringers of ecclesiastical liberties, was published *in extenso* with a preface. London, 1689.

† Ranke's History.

more harsh by some special conditions." The principal feature of this famous document is, that it excommunicates all princes, magistrates, and other men in authority, who in any way favour heresy, or who attempt to circumscribe the ecclesiastical jurisdiction, spiritual and temporal, or to touch the property or revenues of the Church, and all those who appeal from the decision of the Pope to a General Council, as well as those who say that the Pope is subject to the Council. He ordered this bull to be read every Thursday before Easter (Maundy Thursday) in every parish church throughout the Christian world. France, Spain, and the Emperor of Germany strenuously resisted the publication of this bull. In Italy the Senate of Venice likewise forbade its publication. At Naples and Milan the Spanish governors did the same, but the Bishops and monks refused absolution to those, who in any way opposed the bull. The monks and some of the parochial clergy, moreover, pretended by virtue of the bull be to exempt from all taxes, and refused the Sacrament to the collectors and other revenue officers and their families. The Tuscan Bishops tried to conciliate matters, and to repress the arrogance of the clergy, but the disturbances continued till the death of Pius V. This bull has been nowhere received to this day except in Italy, but the publishing yearly the bull on Maundy Thursday at Rome excommunicating Princes in sundry cases, informs us that the power is still claimed.

15. The Bull "Unigenitus."—This, one of the many famous interdicts of the Popes, was issued by Clement XI., who had already begun by issuing his bull "Vineam Domini," renewing the interdict which his predecessors had issued against the Jansenists, and declaring their propositions about Grace and Free Will to be heretical.

The bull "Unigenitus" was issued in 1713, and is said to have set the whole Kingdom of France—Court, Parliament, and clergy, in an uproar. This bull condemned 101 propositions of a book by Father Quesnel, entitled "Moral Reflections on the New Testament," in which that writer revived several opinions of St. Augustine, St. Prosper, and other old Fathers, which sounded favourable to the Jansenist dogmas of Predestination and Grace. The Jesuits, who asserted that grace was subordinate to the will of man, and who were accused by the Jansenists of Pelagian heresy, stirred themselves to have Quesnel's book condemned. Several French prelates, Bossuet, and Cardinal Noailles, among others, approved of the general tenor of Quesnel's book, which contains much sound moral doctrine. Cardinal Noailles had already indisposed the Pope against him by presiding at an assembly of the French clergy in 1705, in which the Bishops were declared to be judges in

matters of doctrine, independent of the pretensions of the Popes, who would reduce them to the condition of mere registrars and executors of the Papal decrees. Father Le Tellier, a Jesuit, and confessor of Louis XIV., urged the King in favour of the Bull "Unigenitus," which was at last registered by the Parliament of Paris, after much opposition, and continued for years after to keep up a sort of schism between France and Rome. Father Quesnel, the involuntary cause of all this disturbance, died in December, 1719, at Amsterdam, where he had taken refuge, appealing at the close of his life to a future Council against the Bull "Unigenitus."

THE COUNCIL OF TRENT.

CONCILIUM TRIDENTINUM.

The last Œcumenical Council of the Latin or Western Church, was first convoked by a bull of Pope Paul III., dated May 1542, for the avowed purpose of restoring peace to the Church, distracted as it was by the schism of Luther and the other Reformers. The Papal Legates, one of whom was Cardinal Reginald Pole, proceeded to the town of Trent, which was fixed upon for the meeting of the Assembly, being a kind of neutral ground between Germany and Italy. The Pope had enjoined them to invite all Christian Princes, and especially the King of France, and Charles V., Emperor of Germany and King of Spain, to send to Trent the Bishops of their respective dominions. But neither Francis nor Charles, who were then at war with one another, appeared very willing to comply with the Pope's request; and the Legates, not finding a sufficient number of Prelates assembled, did not open the Council. Meantime Charles V. was negotiating with the German Protestants, who had already three votes in the College of the Electors of the Empire, namely, those of the Electors of Brandenburg and of Saxony and of the Elector Palatine, and now claimed a fourth vote, which would have assured them the majority, being that of Hermann, Archbishop of Cologne, who had seceded from Catholicism. This claim however was overruled, for the clergy of Cologne adhered to the ancient faith, and appealed to the Emperor and the Pope. The Pope excommunicated and deposed the Archbishop, and ordered the Chapter to make a new election, and the Emperor sent troops to expel Hermann and install the new Archbishop elect. Charles, however, still persevered in his hopeless object of effecting a union between Protestants and Catholics: He devised conferences or consultations for the purpose, to which he invited theologians of both parties; but all to no purpose. He also held forth the prospect of a General Council; but the Protestants replied, that as that assembly was to be composed of Roman Catholic Prelates they would not recognize its authority, which must of necessity be hostile to them and their doctrines. Charles, however, stood in need of the Protestant Princes, in order to be enabled to manage the affairs of the Empire, and to carry on his war against the Turks. He knew also that his rival, Francis of France, who was persecuting the Huguenots in his own dominions, was secretly instigating the German Protestants to resist the Emperor. Charles convoked a Diet at Speyer in 1544, in which a kind of

status quo concerning the material interests of the people and clergy of both communions was agreed upon, until a future Diet should decide permanently on the settlement of the points of contention. The Pope was angry at this, which he considered a weak condescension on the part of Charles; and he wrote to the Emperor in August, 1544, a strong letter of censure. Meantime the Peace of Crespy, between Francis and Charles, having removed some of the obstacles to the opening of the Council, Pope Paul sent again his Legates to Trent to proceed to install the Assembly, which ceremony took place on the 13th of December, 1545. Only four Archbishops, twenty Bishops, five heads of Monastic Orders, three Papal Legates, and an Auditor, besides the Imperial Orators or envoys, were present on that day, but other Prelates afterwards gradually joined the Assembly. After hearing Mass and a sermon in the Cathedral, the Prelates, being seated, were asked by Cardinal del Monte, first Papal Legate and President of the Council, whether it pleased them, "for the glory of God, the extirpation of heresy, the reformation of the clergy and people, and the downfall of the enemies of the Christian name, to resolve and declare that the sacred General Tridentine Council should begin and was begun?" To which the assembled Fathers replied singly "Placet." It was next resolved in the same form that the first session should be holden on the 7th of the following January. Te Deum was then sung; and the Fathers, having taken off their pontifical robes, returned to their respective dwellings. Committees were appointed to regulate preliminary matters of form and proceeding. The French Bishops insisted that to the title of "Œcumenical Tridentine Council" should be added the words "representing the Universal Church," as had been done at Constance and Basle. The Legates, however, opposed this as inopportune, and tending to alienate still more the seceders from the Church. It was also remembered that the Councils of Constance and of Basle had added the declaration that "the Council held its authority immediately of Christ, and was above all other dignities, the Papal dignity included." This would have been mooting a delicate point; and the Legates avoided it by observing that the Council of Constance had assumed a right of supremacy because at that time the Church was in a state of schism between several pretenders to the Papal See; and as for the Council of Basle, that assembly, after its quarrel with Pope Eugenius, was no longer considered as legitimate. The words suggested by the French Bishops were ultimately left out. Another preliminary question was, whether the votes should be given by nations, so that the Prelates of each nation should have only one vote altogether, or by individuals. The Legates insisted upon the latter mode being adopted, and they carried their point, a matter

of importance when it is considered that the Italian Bishops were proportionally more numerous than the rest.

The Council had been professedly convoked for two great objects; one, the definition of the dogmas of faith and the condemnation of heresies, and the other the reform of the Church in matters of discipline and jurisdiction. The German Bishops, supported by the envoys of the Emperor, urged that the labours of the Council should begin with the business of reform, as it was the relaxation of discipline that at first occasioned the present schism in the Church; and that the only chance of reclaiming the seceders was to manifest an earnest will to reform abuses before proceeding to condemn them and their tenets—that if the Council did not take in hand speedily the work of Church reform, the lay powers would take it up themselves, to the manifest injury of the ecclesiastical authority. The Bishop Prince of Trent spoke at length on this side; as, being on the threshold of Germany, he was acquainted with the state of opinions in that country, and the majority of the Prelates seemed to incline to his opinion. The Papal Legates, however, supported by the Italian Prelates, were of opinion that the Council should begin with defining the dogmas, as that was the highest task, and ought to be first attended to, because Faith is the foundation of all moral virtues; that the outcry about Reform was well known to be mainly directed against the Court of Rome and its jurisdiction, and was an indirect attack upon the authority of the Sovereign Pontiff, towards whom it would be more reverent to leave him the initiative in correcting the abuses of his own Court, while the Council was attending to the graver questions of religion; otherwise dissensions would arise between the head and the body of the Church, only to the advantage and satisfaction of heretics. Would the Bishops assume the functions of judges over their supreme Pastor, and proclaim the superiority of the Council above him, as those of Basle had done? The Pope could not, either in respect of his dignity or his conscience, submit to such an assumption, and would resist it strenuously, as it tended not only to overthrow the Pontifical authority, but also to throw the whole spiritual hierarchy and the Church itself into disorder and anarchy. After a lengthened discussion, Cardinal del Monte, the head Legate, acknowledged the existence of many abuses; but, he said, the abuses were to be found not only in the Roman Court, they existed in all orders of persons, and in all ranks of ecclesiastical dignities; that he should, therefore, give the example of renouncing his pluralities, curtailing his establishment, and reducing his expenses; and he hoped other Fathers would do the same, for the edification of the Christian world. This produced a strong sensation in the Assembly, and the Bishop

Prince of Trent said that he was ready, if the Council so pleased, to renounce the See of Brixen, retaining only that of Trent; but the proposal was not responded to by the other Prelates. And at last, in order to conciliate all parties, it was resolved that the two departments of doctrine and discipline should be proceeded with simultaneously; that for every sitting of the Congregation engaged in discussions on dogma, there should be another concerning the reform of discipline; and this resolution was at last agreed to by the Pope.

The Council, at the beginning of its regular session, undertook to define first of all what were the sources of authority in matters of Faith. It declared that the Catholic doctrines are contained in the authentic books of the Old and New Testaments, and also in the traditions concerning faith and morals which are preserved in the Catholic Church. This was a condemnation of Luther's assertion, that all the doctrine of the Christian Faith is contained in the Scriptures, and that unwritten tradition is not to be held as authority.

The Council next proceeded to define the dogmas of Faith, such as those of Original Sin, Predestination, Grace, and Free Will, the definition of which may be seen in the Catechism published by the name of "Catechismus ad Parochos," or Catechism of the Council of Trent, which is translated into most languages.

While the Council was thus occupied, Luther, the immediate originator of all this controversy, died at Eisleben in Saxony, in February, 1546. Shortly after, war broke out between the Emperor Charles V. on one side, and the Duke of Saxony and the Landgrave of Hesse on the other; and the Fathers assembled at Trent were at one time alarmed for their own safety. The war, however, having rolled on towards the North, the Council continued its labours, and propounded the doctrine of the Church concerning the Sacraments, which they stated to be seven in number, namely, Baptism, Confirmation, the Eucharist, Confession or Penitence, Extreme Unction, Ordination, and Matrimony; and afterwards they proceeded to treat of each of them *seriatim*, laying down the orthodox doctrine, and anathematizing the discordant tenets of the Lutherans, Zuinglians, and other heretics; at the same time, the Council proceeded with discussions on subjects of discipline and reform. The question of pluralities proved a most difficult one to settle. The Spanish Bishops made a strong remonstrance against the abuses of pluralities and non-residence, and wished the Council to pass at once severe decrees against both. The Legates proposed that the Pope should take into his own hands the task of reform; and they wrote to Rome accordingly; and the Pope directed a bull to the Council, by which he

referred the matter to himself. This bull met with great opposition, and was a source of misunderstanding between Rome and the Council. At last, in March, 1547, the Legates suddenly closed the session, which was reckoned the seventh since the opening of the Council; and in virtue of the authority they held from the Pope, they transferred the Council to Bologna, under the plea that a contagious disorder had broken out in the city of Trent. The majority of the Prelates assented, but there were eighteen Bishops, chiefly of the dominions of the Emperor, who refused to leave Trent. The others followed the Legates to Bologna, where, after opening the session, the Council was adjourned *sine die*. Charles V. protested against the meeting of Bologna, which he did not acknowledge as a Council, and insisted upon the Council being restored to Trent.

In 1559 Pope Paul III. died; and his successor, Julius III., again convoked the Council at Trent, in May, 1551. Not many Prelates attended. The French King, who was at the time on bad terms with the Pope, on account of the disputed possession of Parma, forbade his Bishops to repair to Trent, on the plea that they could not go there in safety; and he talked of convoking a National Council in France. The Council of Trent proceeded, however, to define the doctrine of Transubstantiation, the Lord's Supper, and the Mass, and afterwards that of Confession and the other Sacraments. At the same time decrees were made concerning points of discipline touching the Episcopal jurisdiction, the appeals to Rome, and other such matters. This session of the Council is remarkable, inasmuch as there were present ambassadors of Maurice, Elector of Saxony, of the Elector of Brandenburg, and several Protestant divines from Wittenberg and Augsburg, who, having obtained a safe conduct from the Council, were requesting a conference on the controverted doctrines. But the news of the revolt of Maurice of Saxony against the Emperor and of the progress of his arms in the spring of 1552, scared away most of the Prelates; and Pope Julius soon after prorogued the Council by a bull, and the Legates returned to Italy. The President, Cardinal Crescenzio, who had been some time infirm, died on arriving at Verona.

This prorogation of the Council continued for ten years, during which period three Popes died in succession—Julius III., Marcellus II., and Paul IV. At last Pius IV., being elected, began to think seriously of re-opening the General Council, of which the Church seemed to stand more in need than ever.

In 1561, Pope Pius IV. having issued a bull for the re-opening or resuming the sessions of the Council at Trent, the Fathers gathered again in that town; and on the 18th of January, 1562,

the session was solemnly opened in the cathedral of Trent by the Papal Legates, one of whom, the Cardinal Gonzaga, was named President by the Pope. One hundred and twelve Fathers, consisting of Archbishops, Bishops, and mitred Abbots, were present, besides the Cardinals. The Orators of the various States were also present. The Archbishop of Reggio, after delivering a sermon, asked the Fathers, "If it was their pleasure that the holy Œcumenical and General Tridentine Council be celebrated according to the tenour of the letters of the Holy Father and Lord Pius IV., and that those matters be treated in due order, which, on being proposed by the Papal Legates and the President of the Council, shall appear to the Holy Synod fit and suitable to relieve the calamities of the times, to restrain the evil tongues of slanderers, to correct the abuses of morals, to cure the Church of its evils, and to bring about the peace of Christendom." To which all answered, "Placet" with the exception of the Archbishop of Granada and the Bishops of Leon, Orense, and Almeria, in Spain, who objected to the words "on being proposed by the Legates," as restricting and tramelling the deliberative faculties of the Assembly. It was, in fact, a question on the right of initiative, as it is called in our days. After some debate, the words were approved. The next difficulty was started by one of the French envoys, or Orators, De Lansac, supported by the Imperial envoys, who wished that the present Council be called a new one, and not a continuation of the former. As the Protestants had refused to acknowledge the early acts of the Council, the declaring the present Council to be a continuation of the former, was like shutting the door against reconciliation with them—an extremity dreaded by the Court of France where the Huguenots were powerful and threatening. The Pope had purposely employed the word "resuming" as a middle term, and he maintained his point.

The Council now proceeded to regular business. The Legates proposed several questions of discipline, the principal of which were. 1. To render obligatory the residence of ordinaries in their sees, and of incumbents in their parishes. 2. That no one should be admitted to priestly orders without a benefice. 3. To provide against vicious or ignorant incumbents. 4. To legislate upon the validity or nullity of clandestine marriages. 5. To remedy the abuses of quæstors, or distributors of indulgences. The first question, that of residence, gave rise to warm discussions, and was at length adjourned to a later period. With regard to the question of ordination, it was decreed by the Council that no one should be ordained without being provided with either a living, patrimony, or pension sufficient for his maintenance as a priest, such living, patrimony, or pension not to be resigned, alienated,

or taken away without leave from the Bishop. Bishops were empowered, at the same time, to unite poor livings into one, and to oblige the parishioners to repair the parish churches. It was decreed also that the conferring of clerical orders, the testimonials, seal, &c., should be gratuitous on the part of the Bishop and his Court; and the notary fees were fixed at a very low rate. With regard to those incumbents who proved unequal to their ministry, if through ignorance or infirmity, the Bishop was to give them proper coadjutors; and if through misconduct, he was, after trying admonition first, to administer condign punishment. As many lay persons were possessed of benefices, the Council decreed that every holder of a benefice in a cathedral or collegiate church should be obliged to take the order corresponding to his ministry, and that no one could vote in the Chapter unless he were a subdeacon; that no one should be ordained Bishop unless he had been at least six months in holy orders, and was a Doctor of Divinity, or had testimonials from some University, or, if a monk, from the superiors of his Order, of being qualified to expound Theology and Canon Law.

Dispensations used frequently to be obtained from Rome on false pretences. It was decreed that all dispensations should be examined by the respective ordinaries, who were to ascertain the truth of the ground on which they were granted. Bishops were likewise enjoined to look to and watch strictly the proper administration of charitable funds and pious bequests; and in particular instances they were to act as executors. Notaries were subjected to examinations in all such matters. The pain of excommunication was pronounced *ipso facto* against every one, without any distinction of persons, who should usurp or detain any property, right, or emolument belonging to any church, benefice, Mont de Piété, or other pious and charitable establishment, until he should make full restoration and receive absolution from the Pope. This gave rise to serious objections, especially on the part of the French Parliaments, who asserted that the Council had exceeded its powers and had encroached upon the rights of the civil authority.

The subject of the quæstors, or deputed distributors of indulgences and receivers of the alms of the faithful, to be applied to pious purposes, came next before the Council. It was owing to some of these men that the great schism of Germany and Switzerland had originated. The abuse was notorious, and a remedy was necessary for the honour and the very existence of the Church. Many Fathers of the Council were for abolishing altogether the office of quæstor, as a source of unavoidable corruption; others were for circumscribing it by giving to each quæstor an adjunct appointed by the ordinary, who was to derive no profit whatever

from the sale. It was represented that former Councils, such as that of Vienne and Lyons, had acknowledged the abuses of the quæstorship, and had restrained them by enactments. While the Fathers were debating, the Bishop of Lanciano arrived at Trent from Rome with communications to the Legates that it was the Pope's wish that the office of quæstor should be entirely suppressed. The decree of abolition was then carried unanimously, reserving to the ordinaries or chapters the faculty of publishing at due seasons the indulgences of the Church without any remuneration, and to receive the voluntary oblations of the faithful, and apply them to charitable purposes. This measure of reform was one of the most effective which were carried in the Council of Trent.

Meantime the Committee of Council appointed to examine matters of dogma and ceremony, proposed several questions concerning the use of the Communion and the Mass. The Court of France and the Emperor wished the use of the cup to be granted to the laity, in order to remove at least one of the points of contention with the Protestants; the envoy of the Duke of Bavaria suggested, moreover, the expediency of allowing marriage to priests, upon which Cardinal Sforza Palavicino, the orthodox historian of the Council exclaims with an expression of wonder, that it appeared as if Catholic princes fancied that the Council was assembled for the purpose of pleasing rather than condemning heretics. After much discussion the Council decreed that laymen and non-officiating Churchmen were not obliged to communicate under both forms; and in reply to those who wished to take the Sacrament in both, it was decided that the question should be referred to the Roman Pontiff, who would settle it for the best advantage of the Christian World.

On the subject of the Episcopal Institution, a grave question arose which threatened a schism in the assembly. It was whether the Bishops held their ordination by Divine institution, or whether they held their faculty from the Pope as Vicar of Christ. The Archbishop of Granada, at the head of the Spanish Bishops, maintained the first doctrine, viz, that a Bishop held his See by Divine right; while most of the Italian Bishops and the Generals of Monastic Orders asserted that, although the Episcopal character was indelible, the jurisdiction of a Bishop over any particular diocese was liable to change at the will of the Roman Pontiff. Lainez, General of the Jesuits, spoke at great length on the subject. He asserted that the Episcopal Order or character is distinct from the Episcopal jurisdiction; the first, being from God, is imparted at the moment of consecration, while the second is held by the Bishop in commission from the Pope, who is the Vicar of Christ, and the first source of all ecclesiastical authority upon

earth, and who can bestow the same jurisdiction upon any other clergyman. This doctrine of Lainez met with much opposition, especially from the Spanish Prelates, who said that the Jesuit wanted to extend the authority of the Pope at the expense of that of the Bishops. The settlement of the canon upon this question was deferred till after the arrival of the Cardinal de Lorraine, a learned canonist and a most influential person at the Court of France, who was anxiously expected at Trent. He arrived about the middle of November, accompanied by fourteen French Bishops, three Abbots, and eighteen Doctors of Divinity, mostly from the Sorbonne. He was received by the Papal Legates and the other Prelates with marks of the greatest respect. After the first introduction and congratulations, the Cardinal made known that his instructions from King Charles IX. and the Queen-mother, Catherine de Medici, were to ask of the Council—1. That the use of the cup in the Communion should be granted to the laity all over the kingdom of France. 2. That the Sacrament should be administered in the French language. 3. That in the parish churches prayers should be said in French and the Catechism be taught in the same language. 4. That the Psalms should likewise be sung in French upon a version approved by the Bishops and the Universities. 5. That some means be found to prevent the licentious life of many Churchmen; and that if no other could be agreed upon, at least it be enacted that holy orders be conferred only upon persons at mature age. 6. That moreover, if any proposals should be started in the Council, for the love of peace and the restoration of the unity of the Church, to make some concessions to the seceders from its bosom in those matters which did not interfere with the Word of God—such, for instance, as the marriage of priests or the alienation of the Church property which was already in the hands of the Protestants. In all such matters the ambassadors of the French King and French Bishops were instructed always to exert themselves in favour of concessions; and if such concession should be granted by the Council for the recovery of so many noble provinces which had been torn from the body of the Church, the King and the Queen-mother promised in their name, as well as in the name of the other Princes of the royal blood, that they would accept the decrees of the Council and oblige all their subjects to conform to them. Besides these, the French Ambassadors were also instructed to petition the Council against pluralities and non-residence, against benefices without duties, against the abuse of exacting fees for the administration of Sacraments and other spiritual assistance, against the practice of resigning benefices or sees in favour of particular individuals; and to request also that no first-fruits and tenths be

exacted upon benefices; in short, that a complete reform should be made in the temporalities of the Church, so as to remove everything that savoured of avarice or simony, or other interested practices; and lastly, to urge upon the assembled Fathers the necessity of defining clearly and explaining to the people the pure doctrine of the Church concerning the use of images, relics, and indulgences, and the practice of pilgrimages and of pious fraternities.

All these matters being arranged under thirty-four heads, were laid before the Council at the beginning of the year 1563, by Renaud Ferrier, President of the Parliament of Paris, and Orator to the Council as petitions on the part of the French King. Both Ferrier and the Cardinal of Lorraine supported them in eloquent but general terms, insisting upon the absolute necessity of a thorough reform and of restoring the Church to its ancient purity, depicting with vivid colours the fearful calamities, the civil and religious wars, the bloodshed, disorders, and anarchy which had distracted a great part of the fair kingdom of France, owing to the protracted schism. The tone and the particulars of these remonstrances agreed in general with those of the envoys of the Emperor, but they were opposed by the Italian Prelates, who thought that most of the petitions were derogatory from the authority and dignity of the Roman See. Parties ran high, and reproaches and recriminations were exchanged with acrimony. The Papal Legates, especially the Cardinal Gonzaga, of Mantua, and Cardinal Seripando, endeavoured to smooth down contention and to conciliate hostility. On the question of residence being again agitated in the Council, it was urged by the Spanish Prelates that the Bishops were bound to reside in their dioceses by "Divine law;" and the Cardinal of Lorraine and the other French Prelates seemed disposed to agree with them. This was treading upon the old ground of dispute concerning the divine institution of Bishops, and the Papal Legates wished to avoid the controversy; long and animated discussions followed, projects and counter projects of a decree were proposed; and it was not till July that the Council came to a resolution. During the debates, the Legates having said that the Pope had authority to govern the Universal Church, the Orator of the French King, Lansac, and the President, Ferrier, objected to this, as being contrary to their opinion and that of the Church of France—that the Council was above the Pope—an opinion which Ferrier supported by quoting the Council of Constance. Upon this, Cardinal Seripando observed to Ferrier that the case was not in point, as at the time of the Council of Constance there was schism amongst various pretenders to the Papacy and no certain undisputed Pope, and that therefore it was required for the Council to assert its supremacy, in order to act as umpire; whilst now there was a legitimate undisputed Pon-

tiff, who could never allow his supremacy to be disputed, and that they, the Legates, were ready to defend his supreme authority as representative of Christ on earth, even with their lives. The Cardinal of Lorraine, alarmed at the progress of the Huguenots, as they were called in France, and at the murder of his brother, the Duke of Guise, became anxious to bring to a conclusion the business of the Council and return to Court; and he therefore drew nearer to the Legates and separated himself from Ferrier and the other envoys of the Sorbonne Gallican School.

In the month of March (1563) the two most distinguished of the Papal Legates at the Council, Cardinals Ercole Gonzaga and Girolamo Seripando, died at a short interval from each other. Their loss was greatly felt, for they were both learned, temperate, conscientious, and irreproachable. Pope Pius IV. substituted for them Cardinals Morone and Navagero, and appointed Morone to be President of the Council.

In July of that year the Council issued its canon on the subject of Residence. Without entering into the question of divine right, it enjoined all Bishops, Archbishops, and Cardinals having the charge of a see or cathedral church, to reside personally in their respective cathedrals throughout the year, and more especially during the Lent, Advent, Christmas, Easter, and other solemn festivals, except in cases of urgent necessity through motives of Christian charity, or "for the evident advantage of the Church or Commonwealth," and then not without the written approbation of the Pope or of the Metropolitan. The same decree was extended to incumbents of parishes. The Council issued a canon concerning the doctrine of the Institution of Bishops; it stated that there is a hierarchy in the Church, instituted by divine ordination, and consisting of Bishops, and presbyters, and other ministers; that Bishops are superior to presbyters, and have the power of ordaining and confirming, which is not given to the others; that the only legitimate Bishops are those ordained by the Pope, or by other ecclesiastical and canonical authority, which last expression alluded to a custom which prevailed in Germany, where some Metropolitans appointed their suffragans without an express commission from the Pope; at the same time a decree of discipline was annexed to the canon of doctrine. After several provisions for the proper administration of the churches, it was decreed that in every Episcopal Church there should be at least one seminary for the education of candidates for holy orders; and regulations were laid down for the economy, discipline, method of instruction, and the choice of teachers of such establishments. This was another very beneficial enactment of the Council.

The Council next laid down the doctrine of the Catholic Church

concerning Marriage, which it reckons as one of the Sacraments. Among other articles on this subject it condemns polygamy as contrary to Divine Law. It forbids persons in holy orders contracting marriage, and it states marriage to be indissoluble, even after the adultery of one or both of the parties.

On the important question of clandestine marriages, that is to say, marriages contracted before witnesses without the intervention of the parish priest, the Council decreed that in future no marriage should be considered valid which was not contracted before the parish incumbent or before another clergyman duly deputed by the incumbent, or by the ordinary, and in presence of at least two witnesses besides, and that their names as well as the names of the married parties and the date of the celebration of the marriage should be entered into a register to be kept by every parish incumbent. The Council explained also what were the cases of relationship and other canonical impediments to the contracting of marriages; and although it did not condemn altogether the practice of dispensations being granted by the Pope in particular instances, it recommended that such dispensations should be granted rarely, gratuitously, and on proper and sufficient grounds.

Hitherto the secular Princes had insisted upon reforms of the Church and Clergy. Now the Pope and Court of Rome urged the Council to make reforms affecting the Princes and their courts. According to instructions received from Cardinal Borromeo, the Pope's Minister at Rome, the Legates laid before the assembly several motions, chiefly in support of the ecclesiastical immunities, the following were among the principal heads:—That churchmen should not be summoned before the lay courts. That the lay courts and magistrates should not interfere in causes of matrimony, heresy, tithes, patronage, patrimonial benefices, ecclesiastical fiefs, temporal jurisdiction of churches, nor in any cause, civil, criminal, or mixed, pertaining to the Ecclesiastical Courts. That churchmen should not be liable to pay taxes, tenths, forage, or subsidies of any sort, either on the property of the Church, or on their own patrimonial property. That the property of the Church, movable and immovable of every sort, tithes and other rights, should be held as sacred from the hands of the lay powers. That all letters, citations, sentences, and excommunications, from the Ecclesiastical Courts, or from Rome, should be promulgated and executed without requiring any exequatur, or permission from the civil power. That neither Emperor, nor King, nor any other Prince should interfere with the said Courts, or with the tribunal of the Inquisition, but should, when required, give them the assistance of the secular arm. The above demands, put forth by the Legates, raised a storm on the head of the Council. The Emperor Ferdinand wrote that

he would never submit to have his jurisdiction curtailed either by laymen or churchmen. The French envoys went much further. Ferrier appeared before the Council on the 22nd of September, and in the name of King Charles IX., solemnly protested against what he called an attempt to infringe upon the usage and liberties of the Gallican Church and the ancient prerogatives of the Most Christian King; he added that these liberties and prerogatives had existed for ages previous to the first publication of the Canon Law, that they were founded upon holy writ, the ancient Councils, the laws of the early Christian Emperors, and the custom of the kingdom. He then launched into a violent invective against the corruptions and ambition of churchmen, exhorting the Fathers to begin by reforming themselves and to imitate the example of Ambrose, Augustine, and Chrysostom, who had fought and conquered heresy, not by worldly arms, but by prayer and exhortation, by sound preaching, and by the good example of their own lives. Ferrier, having concluded his speech, was desired by the President to retire, when many of the Fathers strongly condemned the language of the French envoy. Ferrier printed his own speech, adding an apology to it. An anonymous divine wrote against Ferrier, condemning, among other things, as heretical, his saying that Kings derived their power from God, and not through his Vicar on earth. The Cardinal of Lorraine, who was absent, having gone to Rome, also disapproved of Ferrier's language when he heard of it. The Pope, however, wrote to the Legates recommending moderation and conciliation, and censuring the too vehement zeal exhibited in the dispute with Ferrier. But Ferrier, having taken offence at some strong expressions of the Legates, and of De Grassi, Bishop of Montefiascone, had already left Trent for Venice, where his colleagues had preceded him, and he never after returned to Trent. King Charles approved Ferrier's conduct, both in protesting and in withdrawing from the Council; and the Cardinal of Lorraine was censured in France for having become, as they said, too much Italian and Romanist since his visit to Rome.

Pope Pius, however, directed his Legates to withdraw the obnoxious motions and to content themselves with the general admonition to all Christian Princes, which was adopted by the Council exhorting them to respect, and cause to be respected, the rights and immunities of the Church and the constitutions of the Popes and Councils in favour of ecclesiastical persons and ecclesiastical liberties. Thus another very delicate question was settled by the prudence and moderation of Pius IV. But the obnoxious principles started by his Legates were revived by his successor, Pius V., and promulgated by him in the famous bull, "In Cœna Domini."

The Council now drew to its conclusion. A number of canons concerning doctrine, as well as discipline, were passed. Other minor points were referred to the decision of the Pope. The doctrine of purgatory and indulgences, and of the benefit derived to the departed souls from the prayers of the living, was confirmed. The invocation of the saints who intercede with God on behalf of men, and the veneration for their relics, were likewise adopted. The images of Christ and the saints were to be retained and venerated in the churches for the sake of those whom they represent; at the same time that no meretricious ornaments or other sensual enticement was to be mixed with the devotional practices. Severe penalties were decreed against churchmen having concubines, against simony, against pluralists of livings with cure of souls, and against duellists. Several regulations were made for the proper examination and selection of candidates to vacant sees or to livings with cure of souls. The Bishops were enjoined to make a visitation of their dioceses once every year, with a modest train and retinue; and they, as well as the parish incumbent, to preach every Sunday and on other solemn festivals. No one was to be appointed to a benefice with cure of souls under twenty-five years of age. Criminal charges against a Bishop to be judged by the Roman Pontiff: provincial synods to meet once every three years; and diocesan synods every year. The Council passed several constitutions for the strict discipline of monastic houses of both sexes and the reform of abuses which had risen in them; it permitted at the same time the Mendicant Orders to acquire real property, although that was originally forbidden by the rules of their founders. Only the Capuchins and the "minori osservanti" were excepted, at their own request, from this indulgence, as they declared they would continue to live in poverty according to their original rules. A decree was passed, by which all former decrees which had emanated from the Council concerning discipline and reform were to be understood, "save always the authority of the Apostolic See."

These and other canons being passed in the beginning of December, 1563, the Cardinal Legate, President of the Council, asked the Fathers whether it was their will that the Council should be closed, and that the Legates, in the name of the assembly, should ask of the Pope the confirmation of their decrees. The Fathers assented, all except the Archbishop of Granada, who agreed as to the closing of the Council, but would not ask for the Papal confirmation. Solemn thanksgivings to God were then sung in chorus by the whole Council, and prayers were said for Pope Pius IV., for the Emperor Ferdinand, and for all other orthodox Kings, Princes, and Republics, as well as prayers for the souls of Paul III. and Julius III., under

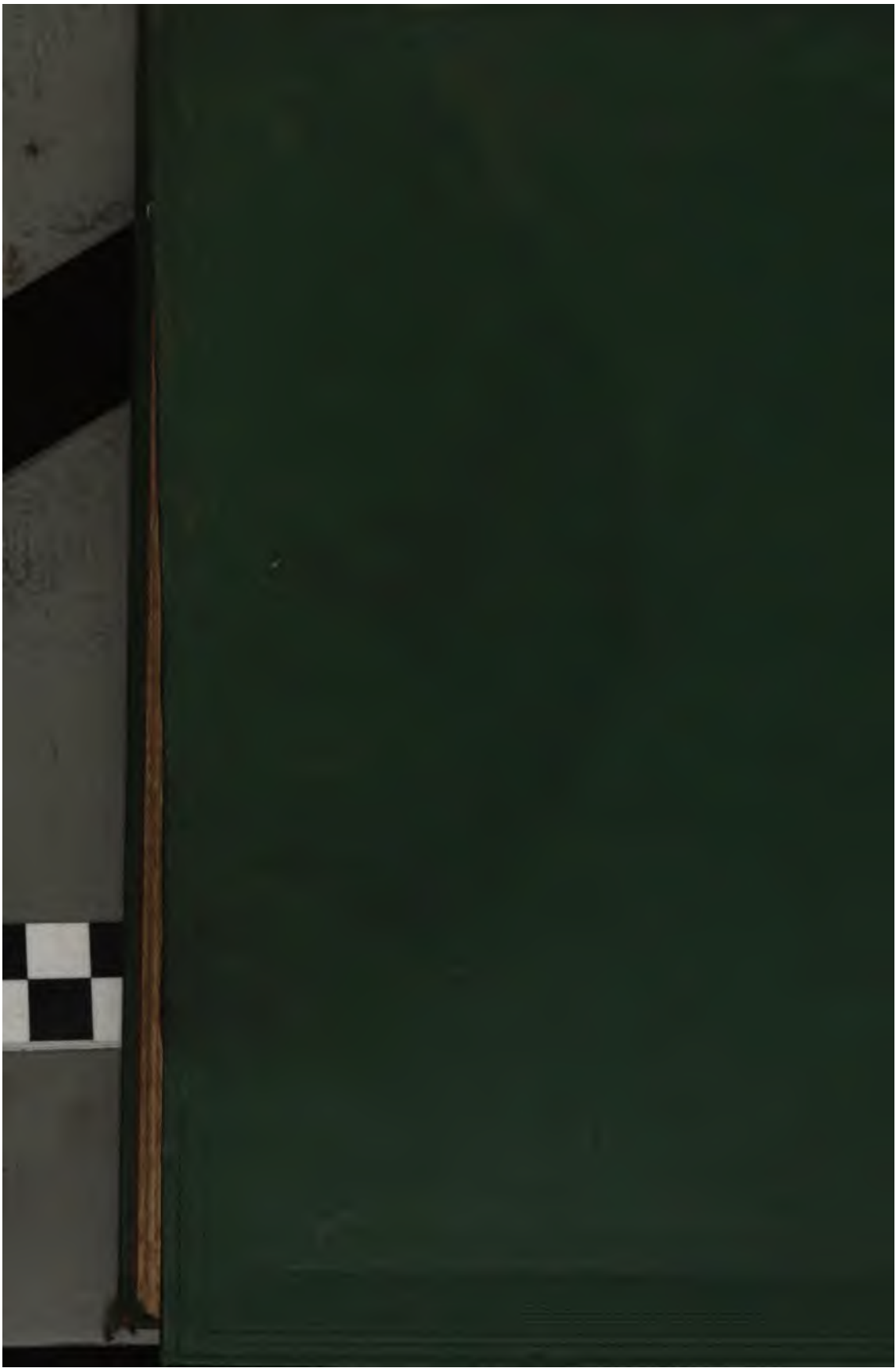
whom the Council had held its earlier sessions, and also for the soul of the late Emperor Charles V. and other departed orthodox Princes; and anathemas were launched against all heretics. The acts of the Council were then authenticated by the notaries, and by the Secretary of the Council, and signed by the Fathers to the number of 255, namely, four Legates and two other Cardinals, three Patriarchs, twenty-five Archbishops, 168 Bishops, present; thirty-nine proxies seven Abbots, and seven Generals of Monastic Orders. The acceptation of the Ambassadors was then requested and given, except the Ambassador of Philip of Spain, who by order of his King opposed the closing of the Council, and the Ambassadors of France, who had left Trent in dudgeon.

Pope Pius IV., in solemn consistory, on the 26th of January, 1564, confirmed the acts of the Council by a bull, countersigned by the Cardinals. All the Roman Catholic States accepted the Council, and promulgated it in their States, with the exception of France, which persisted in its opposition and in those assertions of jurisdictional independence of its Church and King, which were afterwards embodied in a regular form by the assembled French clergy in 1682. Other Princes opposed, more or less openly, certain particular decrees which interfered with the civil or political authority; and Philip of Spain himself, though a staunch Catholic, gave orders to his viceroys to suspend their execution in the kingdom of Naples and in the Duchy of Milan.

The Pope, who was really anxious for a reform in the morals and discipline of the clergy, ordered the Bishops, not excepting those who were Cardinals, to repair to their respective sees, enjoining them to watch over the execution of the decrees of the Council. 'It is owing to the Council of Trent,' observes the modern historian of Italy whom we have mostly followed throughout this article, 'that the morals of churchmen have become better, and occasions of scandal have been removed. With regard to dogmas, that solemn Assembly did little else than assert or confirm the ancient doctrines acknowledged by the Western Church; but with regard to the correction of abuses and the reform of morals, it effected much more than many former Councils. It may be justly affirmed, that if the Council could not obtain that the Protestants should return to Catholicism, it prevented at least the Catholics from becoming Protestants' (Botta, "Storia d'Italia," b. xi.).

Two distinguished Roman Catholic writers have written professedly the history of the Council of Trent, its proceedings and acts: one, the famous Frà Paolo Sarpi, displays at times a feeling hostile to the Court of Rome; the other, Cardinal Sforza Pallavicino, on the contrary, writes in a tone of perfect submission to

the Roman See. By comparing the two works, readers are enabled to come to something like a fair understanding of the labours and the merits of that memorable assembly.

(Among the numerous works relative to the proceedings of the Council of Trent, the following may be mentioned: "Universum Sacrosanctum Concilium Tridentinum Œcumenicum ac Generale," 4to., Brixiæ, 1563; "The Canons and Decrees of the Council of Trent," translated, 4to., London, 1687; "La Harangue des Ambassadeurs du Roi de France, Charles IX., prononcée en Latin au Concile Général de Trente, 1562, avec la Réponse de l'Assemblée du dit Concile traduites par Charles Choquart," 8vo., Paris, 1562; "Oratio à Rinoldo Ferrerio Oratore Caroli Galliarum Regis in generali Congregatione, 23 Nov., 1562," 4to., Brixiæ, 1562.)

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